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The Archæological Remains and Excavations at Nagari.

BY

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THE ARCHÆOLOGICAL REMAINS AND EXCAVATIONS AT NAGARĪ.

NAGARĪ is eight miles north of Chitorgaṛh in the Udaipur State, Rājputānā. The place was first visited in 1872 by A. C. L. Carlleyle, Assistant to Sir Alexander Cunningham, and his account of its antiquities is published in *Archæological Survey of India Reports*, Vol. VI, pp. 196-226. This is anything but a satisfactory account. Carlleyle failed to notice here the unique structures now called Hāthī-bāḍā and Ūbh-dīval, though they were then, doubtless, standing as they do now. The loose sculptured pieces, which have been stacked in the heart of the village, and have lain there for at least fifty years, as I was told, did not attract his attention. Being the first antiquarian to visit the place, he was fortunate enough to obtain a large number of old coins; but even of these he was unable to give a correct description, his translations and explanations of the legends being as fantastic and absurd as his readings of them. Kavi Rāj Shyāmal Dās, a Chāraṇ of high rank and fame in the court of Udaipur, and perhaps the most celebrated antiquarian and historian of his time in Rājputānā, visited Nagarī soon after and published an article entitled *Antiquities at Nagarī* in the *Journal of the Asiatic Society of Bengal*, Vol. LVI, Pt. I, p. 74 ff. This is a much more accurate and interesting account than that of Carlleyle. Both the unique structures referred to above have been noticed and described by him, and he has given a short account also of two inscriptions of pre-Christian date, one of which was found at Nagarī itself and the other in a well at Ghosūṇḍī, about four miles north-east of it. No other account of Nagarī and its remains has been published; at any rate, none such is known till 1904, when I visited the place and gave a brief description of it in my *Annual Progress Report*. A bare enumeration of the remains, however, is to be found in the *List of objects of Antiquarian Interest in the States of Rājputānā* (*Mewar and Partabgarh*), 1904, which the late Sir Alexander Pinhey, then Resident at Udaipur, drew up with the help of Pandit Gaurishankar Ojha. Beyond what Kavi Rāj Shyāmal Dās describes, this "List" takes cognisance of (1) two Buddhist *stūpas*, and (2) several old capitals of pillars.

At one time Nagarī was part of the Jāgīr of the Ṭhākur of Bassī, but it is now included in the estate of the Rao of Bedlā, a Chohān Rājpūt and a first class vassal of the Mahārāṇā of Udaipur. It has been in the possession of the Chohān family for the last fifty years, and was so even when Carlleyle was there. It is, therefore, inexplicable how he says that in his time it belonged to the Rao of Bhindar, a Sisodia. The village is situated on the right or east bank of the river Beḍach, and at present occupies the northern half of what was once a citadel. Carlleyle, however, says that the southern half, which is not now inhabited, was the real citadel, and that the present village was a mere outlying town towards the north. This is a mistake, because the ramparts of the former, whose traces he found, enclose the whole of the site, and not merely the southern half, as he imagined. The citadel is uncommonly narrow as compared with its length along the river. Its length from north to south is nearly 3,500 feet, and its breadth from east to west varies from 400 to 700 feet. The ramparts consist of big blocks of greyish laminated limestone such as is found in the neighbouring hills in abundance. On the north, east, and south, are traces of an old moat outside the ramparts, which no doubt was originally connected with the river and filled with its water. Vestiges of an entrance to the citadel are found in the east side of the north half. The site of the citadel consists of an elevated flat-topped ridge, and is much higher in level than even the opposite bank of the Beḍach. This has, no doubt, been caused by the accumulation of débris through long-continued habitation. The people of Nagarī do not remember who built the citadel. Evidently it was not constructed during the Rājput period; for its ramparts are composed of large massive blocks of stone packed dry, which is a characteristic of pre-Muhammadan construction. It was not possible to ascertain with accuracy the original level of the ground on which they stood. But it appears to have coincided with that of the *stūpa* excavated near the shrine of Mahādeva in the southern half of the citadel. The citadel may therefore have been of the Gupta period. The old town of Nagarī was situated on the east of the citadel, its breadth being nearly equal to the length of the latter and running parallel to it. Its maximum length was at least three-fourths of a mile.

The ancient remains of Nagarī fall into four classes, *viz.*, (1) inscribed stones, (2) coins, (3) loose sculptures, and (4) structures. Under the first head have to be noticed no less than five inscriptions, of which two have been described, but imperfectly, by Kavi Rāj Shyāmal Dās in his article. Three are entirely new and were discovered by me. Of the former, one is an inscribed slab originally stuck up in the right hand side of the descent, inside the entrance, towards the water of a step-well in the village of Ghosūṇḍī, nearly four miles north-east of Nagarī. From another inscription in the step-well, it appears that it was constructed in V. S. 1556 (=A.D. 1499) by Śṛiṅgāradevī, wife of the Guhila prince Rājamalla, and daughter of the ruler Yodha, founder of Jodhpur. As almost all the carved stones here are believed to have been brought from Nagarī, it was rightly held by the Kavi Rāj that the inscribed slab was originally in Nagarī. Reasons will be adduced further on for showing that it was

in Nagarī, and an attempt will be made to determine to which building it originally belonged. The slab has at present been fixed in a wall of the Victoria Museum at Udaipur. The inscription has been broken on both sides and is preserved only in fragments. It runs thus :—

1. ...(Bhāgava) [t](e)na Gājāyanena Pārāśarī-putreṇa sa..
2. ....[ji]nā bhagavabhyāṁ Saṁkarshaṇa-Vāsudevābhyāṁ
3. ....bhyāṁ pūjā-śilā-prākāro Nārāyaṇa-vāṭe kā(ritaḥ)

The inscription records the erection of a worship stone enclosure on a site called Nārāyaṇa-vāṭa by Gājāyana, son of Pārāśarī in connection with the divinities Saṁkarshaṇa and Vāsudeva. The record is important in more than one way. In the first place, its language is undoubtedly Sanskṛit, and it is therefore somewhat inexplicable why Professor Lüders called it a 'mixed dialect.'[1] The only word that is not quite Sanskṛit is *bhagavabhyāṁ*, which correctly speaking, should have been *bhagavadbhyāṁ*. But *bhagavabhyāṁ* is evidently a mistake of the engraver or the writer for *bhagavadbhyāṁ*,[2] and such inaccuracies are not infrequently met with in inscriptions, about the Sanskṛit language of which no doubt can be entertained. Palæographically, the initial and subscript *r*s have been clearly differentiated in this record. Thus the initial *r* in *Saṁkarshaṇa* has been distinguished from the subscript *r* in °*putreṇa* or °*prākāro*. This is a noteworthy fact, for it is conspicuous by its absence even in Aśoka's inscriptions though the words in which both kinds of *r*s occur are numerous. Bühler assigns this record along with others to the period between B.C. 350 and 250.[3] The Nagarī inscription, therefore, is the earliest in which the Sanskṛit language has been used, and is the only instance of its kind at a period when Sanskṛit is supposed by some scholars to have been long since dead and when all the inscriptions so far found are in Prākṛit. The Nagarī record, on the contrary, is an indication, in my opinion, of Sanskṛit being still, though not widely, spoken along with Prākṛit dialects of that period—a conclusion which is perfectly corroborated by what Patañjali says in his *Mahābhāshya*.[4] The inscription is important also from the religious point of view. In the first place, this is the earliest epigraphic reference to the worship of the gods Saṁkarshaṇa and Vāsudeva. Secondly, Nārāyaṇa-vāṭa appears to be the name of the site on which the temple of these divinities was standing. A similar name, Indra-vāṭa, is mentioned in the *Śrīmāla-purāṇa* as a *tīrtha* or holy site in Bhinmāl in the Jodhpur State, Rājputānā. And the fact that here at Nagarī a similar site is called Nārāyaṇa-vāṭa and that the shrine of Vāsudeva was existing there, clearly suggests that Vāsudeva came to be identified with Nārāyaṇa as early as the fourth century B.C.

The second inscription which has been noticed by Kavi Rāj is a mere fragment. According to his statement it was found on the river bank near Nagarī, but it is now deposited in the Victoria Hall, Udaipur. It consists of

[1] *List of Brāhmī Inscriptions*, No. 6.

[2] The word, as it stands, is a dual, and as there can be no dual in Prākrīta, *bhagavabhyām* must be taken as a solecism or mistake for *bhagavadbhyāṁ*.

[3] *Indian Paleography* (English Translation), p. 32.

[4] *Jour. Bomb. As. Soc.*, Vol. XVI, p. 334 and ff.

two lines, in the first of which only seven syllables have been preserved and in the second only two. It runs thus:—

1. (sa)[vā]bhutānāṁ dayathaṁ
2. (kār)[i]tā

The inscription is in an old mixed dialect, and the characters appear to be of the second century B.C. The purport of the record is not clear.

Of the three new epigraphs which I found in and near Nagarī, one was discovered on a boundary stone between Ghosūṇḍī and Bassī. Only one line was preserved, and of this only the following words....[*te*]*ṇa Sarvatātena Aśvamedha*. Evidently it records the performance of an *Aśvamedha* sacrifice by one Sarvatāta. This Sarvatāta is not known from other records, but as he is represented to have performed an Aśvamedha sacrifice, he appears to have been a paramount sovereign inasmuch as such alone can celebrate it. It is very difficult to say what the language of this inscription is, but from what little is preserved it appears to have been Sanskṛit. The form of its letters corresponds exactly with that of the Ghosūṇḍī epigraph referred to above, and what is noteworthy here also, is that the initial *ṛ* has been clearly indicated as in that record.

The second of the new inscriptions is engraved on a stone which was found in the house of a Baniā at Nagarī. The stone is broken off at both ends. Parts of two lines are traceable on each side; and the letters inscribed pertain to the 4th century A.D. On one side in the first line are readable the lower portion of the letter *ta* and the subscript *y* of a following conjunct letter. It is possible that originally they formed together the word *tasya*. In the second line the only words preserved are....*sya yajñe Vājapeye yūpo*. In the first line on the other side the only letters that can be deciphered are....*tasya putrai*[*r*]= *y*[*ū*](*po*), and, in the second, ...*j*(*ñ*)*e Vājape*[*y*](*e*). We thus have here an express mention of the erection of a post for the celebration of a Vājapeya sacrifice by at least three brothers whose names have disappeared. It, therefore, seems that the inscribed stone must have originally been part of a stone pillar similar to that found at Bijayagaḍh in the Bharatpur State and put up as a sacrificial post at the time of the performance of a Puṇḍarīka sacrifice, as an inscription incised on it tells us.[1] This last inscription runs vertically down the pillar, and is read from the top downwards. The same must have been the case with the inscribed lines just considered. The part of the pillar which bore them must have been at least a square, if not an octagon, and they appear to have been engraved on two of its faces.

The third inscription stone was discovered by me in the house of a Regar called Hariyā in Nagarī itself. It was originally found, I was told, about a quarter of a mile on the south of the village, not far from the shrine of Mahādeva where I excavated. The stone, when I saw it, had been broken into four pieces, but excepting a few initial letters of the first four lines, the whole epigraph can be read without any difficulty. At my suggestion the stone has now been deposited in the Rājputānā Museum, Ajmer.

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[1] Fleet, *Gupta Inscrs.* pp. 252-4; *Archæol. Surv. Rep.*, Vol. VI, p. 59 ff.

The epigraph commences with a verse, in praise of the god Vishṇu, which occupies the whole of the first three lines and part of the fourth line. Then is specified the date, both in figures and words. The object of the inscription is to record the erection of a temple to Vishṇu by the three Baniā brothers, Satyasura, Srugandha and Dāsa. Their mother was Vāsū, and of their father's name the initial letters *Jaya* only have been preserved. They were the grandsons of Vishṇuchara and great grandsons of Vṛiddhibodda.

The real importance of this record consists in the specification of the date and in its telling us what connection the Vikrama era had with the Mālava tribe. The wording used in expressing the date is divided into two parts. The first part speaks of four hundred and eighty-one Kṛita years having expired. From the Mandasor inscriptions of Naravarman discovered by me we learn beyond all doubt that Kṛita was the name of the Vikrama-Saṁvat. In my remarks on this record I have stated that, before it was discovered, the name Kṛita had already been known in two inscriptions to have been applied to the year of this era, but that its full significance had not then been perceived. When, therefore, our inscription uses the same name, we have only to understand thereby that the year 481 was a Vikrama date, and is thus equivalent to A.D. 424. The second part of the date makes mention of the lunar day in the words: *asyāṁ Mālava-pūrvvāyāṁ* 481 *Kārttika-śukla-pañchamyāṁ, i.e.* the 5th of the bright half of Kārttika of the year 481. The most interesting expression is *Mālava-pūrvvāyāṁ*, which qualifies *pañchamyāṁ*, the word expressing the lunar day. It is not quite easy to understand what the word *pūrva* in this expression exactly means. At first sight it seems very tempting to take it in the sense in which it is used in such expressions as *etasyām.....pūrvāyāṁ* which we frequently meet with in the epigraphs of the Kushana period. But evidently this meaning cannot suit here, because this phrase invariably follows the specification of the date and never precedes it as it does in our record. Apte's dictionary, it is worthy of note, gives "established, customary, of long standing" as one of the many significations of the word *pūrva*. It is rather unfortunate that the lexicon does not refer us to any Sanskrit work where this word has been employed in this sense. It cannot, however, be denied that the sense suits here excellently, and, what is more important, the expression *Mālava-pūrvvāyāṁ* can thereby be brought to bear precisely the same meaning as similar phrases used in other epigraphs bear, *viz.*, *Mālavānāṁ gaṇa-sthityā* of the Mandasor inscription of Kumāragupta and Bandhuvarman,[1] *Mālava-gaṇa-sthiti-vaśāt* of another Mandasor inscription but of the time of Yaśodharman,[2] and *Mālava-gaṇ-āmnāte* of a third Mandasor inscription referring itself to the reign of Naravarman.[3] *Mālava-pūrva* thus means "established or customary among the Mālavas." Now, it deserves to be noticed that this expression has been used to qualify *pañchamyāṁ* (*tithau*) This shows that the connection of the Mālavas with the era was only in regard to the reckoning of the lunar date. We know that the years of the Vikrama

[1] Fleet, *Gupta Inscrs.*, p. 83.

[2] *Ibid*, p. 154.

[3] *Ind. Ant.*, Vol. XLII, p. 161 ff; *Ep. Ind.*, Vol. XII, p. 320.

era found in old inscriptions present different methods of computation. Thus while some of these are *Kārtikādi*, others are *Chaitrādi*. Some *tithis*, again, conform to the Pūrṇimānta, and some to the Amānta, arrangement of the lunar months. The Mālava system may have represented one of these computations or perhaps a combination of both. What this method of reckoning exactly was we do not know, but it will be easily admitted that this must affect the computation not only of *tithis* but also of years eventually. And this explains why we find the phrases *Mālava-gaṇa-sthiti* and *Mālava-gaṇ-āmnāta* used in connection also with the (Vikrama) years as distinguished from the *tithis*. In the Nagarī epigraph, too, the year 481 has for the same reason been expressly inserted in the wording which specifies the *tithi*.

It will thus be seen that the Mālavas had nothing to do with the foundation of the Vikrama era. The old name of the Vikrama years was Kṛita, whatever that term may mean. The Mālavas were connected with this era only so far as the computation of the *tithis* primarily and of the years eventually went. In my paper on the Mandasor inscription of Naravarman I had suspected this, but this has now been unmistakably demonstrated, I think, by the expression *Mālava-pūrvvāyāṁ* of the Nagarī record employed as an adjective of *pañchamyāṁ* (*tithau*). In regard to the old name Kṛita of the Vikrama year, I have already drawn attention to the fact that the word has in all epigraphs been made to stand in apposition to the phrase expressive of years. It seems as if the years are here intended to be called Kṛita "made, invented," no doubt, for the purpose of calculating time.

Carlleyle was lucky enough to obtain as many as 145 good coins at Nagarī. When I was encamped there last cold season, the people brought several coins to me for purchase, but as almost all of them were too much corroded and defaced, I had to content myself with buying six only. More coins were laid bare during my excavations, but even here some of them were found to be hopelessly corroded and only 18 were in good condition. Of these twenty-four, sixteen are of the 'punch-marked' type, four pertain to the Śibi-janapada, one is a Kshatrapa, and the rest miscellaneous. The Kshatrapa coin is that of Mahākshatrapa Vijayasena with the date 161 (=239 A.D.). Carlleyle found two Kshatrapa coins, one of Atri Dama (Bhartṛidāman) and the other of Asa Dama (Yaśodāman). Of the sixteen Kārshāpaṇa coins I found at Nagarī, the obverse seems to have been generally punched with four symbols and the reverse with two, with sometimes the omission of one symbol. What these symbols are have been described on page 148, and they appear to me to be peculiar to the Kārshāpaṇa coinage of Nagarī. The most interesting of the coins found here by me or by Carlleyle are the coins of the Śibi-janapada, not because of the symbols on them but because of the legend which they bear. It has not been found in its entirety on any single coin, but a comparison of many enables us to read the whole. The letters of the legend have been correctly read by Carlleyle, but he divides the words curiously and puts a fantastic interpretation on them. Cunningham, however, was the first to divide the words correctly. The legend runs thus: *Majhimikāya Śibi-janapadasa*. Cunningham translates it

by "(Coin) of the *Madhyamikayas* of the country of *Śibi*."[1] It is impossible to accept this translation, for, in the first place, *Majhimikāya* is here obviously the genitive singular of Majhimikā (Madhyamikā), and, secondly, it is inconceivable how Nagarī and the south-easternmost part of Rājputānā can ever be looked upon as forming part of the Śibi country which was situated far northwards in the Punjāb. Professor Kielhorn was the first to identify Majhimikā of this legend with Madhyamikā mentioned by Patañjali as having been invested in his time by a Yavana king, and takes it to be the old name of Nagarī.[2] This identification was a distinct further step towards the correct interpretation of the legend. Taking advantage of this suggestion, Mr. V. A. Smith translated it by "Coin of Majhimikā (Madhyamikā) in the Śibi country."[3] But this rendering is open to the second of the two objections urged against Cunningham's interpretation, for we have absolutely no evidence that the Śibi country included Nagarī and the surrounding region, and what little evidence there is on this point points to its location in the Punjāb. Besides, no instance of coinage is yet known to have been issued in the name of a place, as Mr. Smith's interpretation implies. The only correct translation of the legend would in my opinion be 'Coin of the Śibi *janapada* of the Madhyamikā [country].' The word *janapada* no doubt means 'an inhabited country' but it also signifies 'an autonomous people.'[4] The latter is the only sense in which the word is to be taken in the interpretation of the legend. This is confirmed by another class of coins, which bear the legend: *Rajaña-janapadasa*, 'Coin of the Rājanya people.' The term *Rājanya* is not here the Sanskritised form of the Rājput title Rāṇā, as is supposed by some numismatists and scholars, but is rather the name of a people whose existence is attested by the Rāṇās residing in the hill districts of the Punjāb and Rāṇes of the Goa territory.[5] This tribal signification of the word has been known since the time of Pāṇini, who mentions them in his aphorism, *Rājanyādibhyo vuñ* (IV. 2, 53). This *sūtra* teaches us that if *vuñ* is applied to terms such as *Rājanya* and others, the word so formed becomes expressive of their country. Thus Rājanyaka means the country of the Rājanyas. Evidently by Rājanyas a specific people is meant—a conclusion which is strengthened by the fact that along with Rājanyas are mentioned Udumbaras, Ārjunāyanas and others to form the *Rājanya-gaṇa*. As Udumbaras and Ārjunāyanas are well-known tribes referred to in inscriptions and coins, I have no doubt that Rājanya also denotes a tribe or people, and the word *janapada* occurring in the legends of the Śibi and Rājanya coins must necessarily mean 'an autonomous people or tribe.' Instances of coinage struck by the various tribes in India are well known, but coins issued in the name of a country are entirely foreign to Indian numismatics.

It is thus clear that the coins found at Nagarī are those struck by the Sibi[1] tribe. From the references to this people contained in the works of Greek writers such as Strabo and Quintus Curtius, and of Sanskṛit literature such as

[1] *Archæol. Surv. Rep.*, Vol. VI, p. 203 and Vol. XIV, p. 146.
[2] *Ind. Ant.*, Vol. VII, p. 266.
[3] *Early History of India* (3rd ed.), p. 213.
[4] *Carmichael Lectures, 1918*, pp. 172—4.
[5] *Jour. R. As. Soc.*, 1908, pp. 540—1.

the Mahābhārata, Bṛihatsaṁhitā and so forth, the habitat of the Śibis seems to have been in the Punjāb, and, in particular, the central tract lying between Lāhore and Multān.[1] A vase originally found at Shorkoṭ and now lying in the Lahore Museum makes mention of Śibipura, which may be identical with Shorkoṭ itself. It may be asked how the Śibis, if they were settled in this part of the Punjāb, came so far south as Nagarī, which is in the south-easternmost part of Rājputānā. Epigraphic and ethnological evidence is abundant and unmistakable that tribes of various kinds such as the Malli or Mālavas, Ahirs or Ābhīras, Gurjaras, and so forth never stuck to their first settlement in India but freely migrated eastward and southward. Some of the Śibis must have similarly left their original home and made a settlement for themselves in and round about Nagarī. And it is, no doubt, to distinguish the Śibis of Nagarī from those of the Punjāb that in the coin legend a specific mention seems to have been made of Madhyamikā, which unquestionably was the old name of Nagarī and also of the district round about it. It has been stated above that Patañjali (c. 150 B.C.) speaks of Madhyamikā as being besieged by a Yavana king, and refers to it in such a manner as to show that the event took place in his time. This Yavana or Greek king has long ago been identified with Menander, and there is no doubt that the Madhyamikā invested by him is Nagarī. From the ruins and inscriptions found here, Nagarī appears to have been a place of very great importance. As has already been stated, one of the epigraphs discovered by me here makes mention of an Aśvamedha, and another of a Vājapeya sacrifice, performed here. Though the latter is to be ascribed to the 4th century A.D., *i.e.* the early Gupta period, the former has certainly to be assigned to the 3rd century B.C., *i.e.* at least a century prior to the time of Patañjali. The place, where an Aśvamedha sacrifice was celebrated, could not but be the capital of a paramount sovereign, who alone was entitled to perform it. And it is quite natural that the Greek prince, aspiring to the rank of the supreme ruler of India, could not possibly leave the king of Madhyamikā (Nagarī) unvanquished. Seeing that Madhyamikā was a place of such consequence, I started finding out whether the country or the people residing in and about it were referred to in works of Sanskṛit literature, and I was delighted to find at least two such references. Chapter 8 of the *Sabhāparvan* of the Mahābhārata, while describing Nakula's expedition of conquest in West India, informs us that this Pāṇḍava, after subjugating Daśārṇa, *i.e.* the province with Vidiśā or Besnagar as its capital, turned up northwards and came down southwards conquering the tribes Śibis, Trigartas, Ambashṭhas, Mālavas, Pañchakarpaṭas and Mādhyamakeyas, after vanquishing whom he again turned back and went north to Pushkara. Mādhyamakeyas are evidently the people settled in Madhyamikā country, which is south both of Pushkar and the south-eastern part of the Jaipur State which the Mālavas were occupying from 150 B.C. to 330 A.D. The *Bṛihat-saṁhitā*[2] also places Mādhyamikas in the Madhya-deśa or Middle Country along with Matsyas who were situated round about Bairāṭ in the north-eastern part of the Jaipur State. By Mādhyamika Dr. Fleet under-

[1] Cunningham, *Archæol. Surv. Rep.*, Vol. XIV, p. 145.

[2] Cap. XIV, v. 2.

stands 'people in the middle country,' but it is not clear on what authority he says so. Grammatically speaking, the name must mean only 'a people living in Madhyamikā country.' I have no doubt, therefore, that Madhyamikā continued to flourish till the 7th century A.D. when Varāhamihira, author of the *Bṛihat-saṁhitā*, lived, and in support of this position it may be mentioned that ruins of the mediæval period are by no means few at Nagarī. A reference to Madhyamikā may also be traced in a fragmentary inscription of the second century B.C. found at Barl in the Ajmer district, the last line of which is ....*raṁni* [*Vi*]*ṭh*(*e*) *Mājhāmike* [*y*]-. So far as these words stand, a king of Madhyamikā called Viṭha seems to be here alluded to.

As I was encamped at Nagarī for more than two months it was possible for me to make a careful search for loose sculptures. These were numerous, but most of them were devoid of any interest. I confine myself here to a description of only those which struck me as important. In the heart of the village is a goddess called Kaṅkalī Mātā, who is worshipped in the open. A small enclosure wall has been put up by the villagers round this deity, consisting of sculptured fragments. Of these two were originally capitals of pillars of the Gupta period. One of them is 2′ 6″ square and is 1′ 9″ high. The upper section is ornamented with the high seated lions back to back. Below is shown foliage hanging at each corner and the intervening space has been occupied with foliage and reed ornament. The piece ends with a round abacus 8′ in circumference. On the top surface are five socket holes, one in the centre and the remaining four one at each corner. The other Gupta capital is a fragment. Only the upper section of it has been preserved, and that too in half. As it is, it is 1′ high, and as the preserved side measures 1′ 11½″, it appears to have been 1′ 11½″ square. Instead of lions we have here bulls, but with a Kīrtimukha between, with a pendant issuing from the mouth (Plate XIV. *a*). Not far from the open shrine of Kaṅkalī Mātā is a round *āmalaka* piece of the mediæval period, 1′ 9″ high (Plate XIV. *b*). It is said to have been brought here for tying the Rao of Bedla's elephant.

About two miles south of Nagarī village is a big mound called Kuṇyārḍī, half of which belongs to Nagarī and the other half to a neighbouring village. On the top of it has been installed a deity, the name of which the people were not able to tell me. Here also an attempt seems to have been made to raise a tiny enclosure wall mostly of plain stones. The only dressed stones here detected were really parts of a small plain but old railing, and consisted of one coping piece, one rail pillar broken into two, and two rail bars which no doubt belonged to this pillar as they fitted into its socket holes (Plate XIV. *c*). Curiously enough, one side of each bar has been carved into a *kangurā* ornament.

About a mile east of the Kuṇyārḍī mound is a place locally known as *Sāḍū Mātā-kī bolavṇā*. The image, which is here worshipped as Sāḍū Mātā, represents really the god Revanta, a son of Sūrya, the sun (Plate XV. *b*). He is seated on a horse, his left hand pulling the bridle and right bearing a cup of wine. Behind, is an attendant holding an umbrella over him. The staff of the umbrella alone remains. The top of the umbrella and the head of Revanta

are gone. In front of the horse is a man playing on a tabor. Between the legs are two attendants and a heifer. Near this image are hosts of others, but these last are mere fragments and are unidentifiable. They have all been placed in a rubble wall enclosure. In the close vicinity of the enclosure begin the low lands of the hills and here are lines of rock of the lamiferous kind springing out of the earth and running parallel to one another. Evidently we have here a quarry of the Gupta period exploited for the purposes of sculpture (Plate XV. *a*). I found here one huge block of stone which was being carved into a lion of the Gupta style (Plate XV. *c*). Only the outline of the animal has been sculptured, the details being left uncarved. Again, I lighted upon two model pillars, of which only one was in good condition. It was only 2′ 2½″ high. It is square at the bottom, octagonal in the middle, and round at the top. A large pillar is standing close by it, which was no doubt being cut out after this pattern. Only the square and octagonal sections were sculptured, the round portion being not begun at all. It is this pillar which is supposed to be the rod with which Sāḍū Mātā churned her milk (*bolavṇā*). Two *āmalaka* pieces were also here seen by me, of which one was unfinished. The model pillars and the other sculptures which are in an unfinished condition leave no doubt in my opinion as to the sculptors of the Gupta period having worked in this quarry and sent their finished products to Madhyamikā to be set up in the structures for which they were destined.

One class of objects which I noticed while surveying the antiquities on the surface of the earth, and which struck me with some astonishment, was the moulded bricks. Only three specimens of this plastic art were found ; but they were enough to convince me that this art was practised in olden days at Nagarī, —an inference which was afterwards more than amply corroborated by the find of more moulded bricks in my excavations at the Mahādeva temple mound. These three bricks I found near the open shrine of Kaṅkalī Mātā referred to above (Plate XXI. *a*). One of them is square, with its border decorated with a ripple ornament and with an erect palm tree standing at one side. The second is a fragment, but enough is preserved to show that it was of a semi-circular shape. The edge is formed by what looks like a lotus nimbus. What the nimbus originally surrounded cannot be made out with certainty, but it appears to be the head-dress of some figures. Of the third brick only the lower portion is preserved, and it shows the lower body of a person seated on a chair. The reason why the discovery of these bricks astonished me was that they should have been found at Nagarī which was situated in a hilly region and where consequently stone was the natural building material. In whichever hilly district we find ancient monuments, we notice that the plastic work is of wrought stone. At Sāñchī, for example, which is in the midst of hills, we find all sculptures of stone. In Sind or in the plains of the Punjāb and the United Provinces where stone is scarce, the laying of moulded bricks is perfectly normal and intelligible. But it is inexplicable at Nagarī, where one sees nothing but hills all around, and where stone is the natural and cheapest building material. What is still more noteworthy is that the moulded bricks which were unearthed in exca-

vations here are terracottas of a high order, and can, in point of texture and artistic merit, bear comparison with those that are found in Gandhāra. Evidently this plastic art seems to have flourished greatly in Madhyamikā, and the question arises: why should it have been in such practice at Nagarī where stone mouldings alone would be expected? It is not easy to give a reply, but perhaps the explanation is that it was brought by the Śibis from the Punjāb. It, however, deserves to be noticed that whereas some motifs from Greek art were clearly borrowed in the Gandhāra terracottas, they are conspicuous by their absence in the Madhyamikā specimens. The Śibis migrated into the southern parts of Rājputānā about 150 B.C., at a time when Greek art had not yet exercised any influence over that of Gandhāra, and this seems to be the reason why no Greek influence is traceable in the terracottas found at Nagarī.

One other class of objects which I noticed at Nagarī deserves to be described. They are designated *ghāṇis* or oil mills by the people there. But what their exact purpose was is not clear. Six such were found by me, not far from one another, and lying on the east of the southern half of the citadel immediately beyond the moat. Of these, three were laid bare, but only one was found whole and entire (Plate XVI. *b*). It was 5′ 3″ high, of which the upper 8″ were fairly well dressed. The lower portion was very rough and tapered to the bottom. The top surface has been cut into two concentric rings, of which one is 1′ 5″ and the other 2′ 4″ in diameter. The inner ring has been hollowed to a depth of 1′ 3½″ and is connected with a ladle-shaped slit cut in the vertical face of the *ghāṇī* for carrying its contents through a stone channel below into a drain. This drain has an earthen bottom, and its sides are formed of stone chips and brick bats. It was traced over a length of 9′, and seems to have been covered with stone slabs. On each side of the *ghāṇī* was found a long narrow stone, which no doubt was hammered down to fix the *ghāṇī* tight into its position in the hollow in which it was placed.

Of the ancient structures only two are at present standing near Nagarī. The first is that known as Ūbh-dīval or vertical lamp, about a mile north-east and on the outskirts of the village (Plate XVI. *a*). On its summit, it is said, was placed a huge concave vessel which was filled with cotton seeds soaked in oil. These were lighted and served as a beacon lamp at night to the whole of Akbar's camp when he had come and was settled there for reducing Chitorgaṛh. It is a pyramidal tower constructed of twenty-one huge square blocks of limestone closely fitted to one another, and is nearly 37′ high, including the topmost block which has now fallen down. It is 14′ 2″ square at the base from outside, and was 2′ 6″ square at the apex when the fallen block was in position. What its inside is like will be seen from Plate XVII. It will be observed that the structure was solid for 4′ from the bottom, then hollow for about 20′, and solid again up to the top. The tower has seven small openings which are supposed to be windows for admitting light; but this is very doubtful and the openings seem to have been gaps created by the fractured bits of the stone blocks having disappeared. There are no traces of a staircase inside, and even if there had been any, it could not have led to the summit. Colonel Tod, in his brief

description of this monument, expresses regret that in consequence of an accident he had met he was unable to climb the staircase "trodden no doubt by Akbar's feet." This staircase possibly was an outer one and of wooden construction which has now perished. This monument, like the next to be described, is of such a unique character that it gives rise to several questions such as (1) whether it was really of the time of Akbar, (2) if not, what purpose it originally served, and (3) when it was erected. All these questions will be considered further on.

The other structure is that locally known as Hāthī-bāḍā, about half a mile east of the village. It is an open rectangular enclosure, and is so called because it was used as an elephant stable when Akbar came to invest the fort of Chitorgaṛh and was encamped near Nagarī. The structure is in a more or less dilapidated condition, but has been sufficiently well preserved to give an idea of what it was originally like (Plates XVI. *c.* and XVIII). It is 296′ long and 151′ broad from outside and 290′ long and 145′ broad from inside. Traces of an entrance are visible in the south wall. Whether there was any similar entrance provided in the north wall, it is now impossible to determine as the greater portion of it has been destroyed. Each wall was originally 9′ 6″ high, and consisted of five successive layers of heavy massive blocks of laminiferous stone placed one upon the other. The stone was no doubt originally grey in colour, but has now become dark with exposure. The blocks have been well dressed where exposed to view. Of the upper and under surface, only 3″ from the edge have been dressed, the remaining portion being left rough but somewhat concave so that only the dressed border of the upper side of one block came in immediate contact with that of the underside of the block upon it, leaving a slight hollow in between. The characteristic feature of the wall is that it is pyramidal in section. Naturally, therefore, not only do blocks vary in thickness in different layers, but no single block has uniform thickness. The thickness of the wall is 3′ 6″ at the bottom and 1′ 3″ at the top. Each wall was originally crowned by a coping stone, slightly moulded at the top. The inside of the enclosure was of a fairly uniform level except at the centre where there were traces of a dais said to have been constructed in Akbar's time to feed his elephants.

When I first carefully examined this Hāthī-bāḍā in November last, the first question that occurred to me was: What could have been the purpose of this structure? While I was pondering over this question, I was reminded of the Ghosūṇḍī well inscription summarised above, because the stone on which it was engraved was not only of the same laminiferous variety as that the Hāthī-bāḍā stone, but originally formed part of a massive block similar to those used in that structure. As the stones employed in the construction of the Ghosūṇḍī well are believed to have been taken from Nagarī, it but confirmed my hypothesis. But did the contents of the inscription support it? It spoke of the erection of a *pūjā-śilā-prākāra* by Gājāyana, son of Pārāśarī, for the gods Saṁkarshaṇa and Vāsudeva. Now, what did the Sanskṛit expression mean? Obviously it meant a worship stone enclosure, *i.e.* a stone enclosure round an object of worship to distinguish it from enclosures surrounding, *e.g.*, palatial

buildings. The epigraph was thus found to give confirmation to my hypothesis, because Hāthī-bāḍā was a stone enclosure, and further, if my hypothesis was in any way correct, the inscription told us that the building originally enclosed a shrine of the gods Saṁkarshaṇa and Vāsudeva. But it remained to be seen whether any independent testimony could be found to support the inference that the structure was connected with Vāsudeva worship ? Accordingly I made a very careful inspection of the stones composing the enclosure walls with a view to see whether there were any inscriptions anywhere engraved. One such record was found. Though it was somewhat weatherworn, there was no doubt that the letters were to be read *Śrī-Vishṇupādābhyāṁ*, and were in characters of the 7th century A.D. Taken by itself, this short record, though it showed that a temple of Vishṇu was standing here in the 7th century A.D., did not necessarily prove that it was in existence in the 3rd or 4th century B.C., to which period the Ghosūṇḍī inscription had been ascribed. If, however, it was taken in conjunction with and not in isolation from the facts stated above, they all agreed with one another in such a manner as to leave no doubt in my mind that the Hāthī-bāḍā was originally an enclosure round a shrine of Vāsudeva who continued to be worshipped there till 700 A.D. Granting that this conclusion was correct, was there evidence to show that objects of worship were surrounded by stone walls, especially at that early period ? Without being dogmatic on the point, I must say that I could not help thinking that what we now called railings round *stūpas* were really *pūjā-śilā-prākāras*, though they were round and ours was rectangular. It is true that no inscription on their railings had yet come to light which told us how they were originally styled. It must, however, be stated in this connection that a similar expression was not unknown to me from an Aśoka inscription. I refer here to *silāvigaḍabhīchā* occurring in the Paḍariyā or Rummindeī pillar inscription.[1] Scholars previously divided these letters differently into most embarrassing words, but Sir Ramkrishna Bhandarkar was the first to show that this was really one phrase, meaning "an enclosure or railing made of stone."[2] I was glad to find that Dr. Fleet substantially agreed with him.[3] Personally I would understand the phrase to mean *śilā-vigaḍa-bhīchā, i.e.*, a huge stone wall. What Aśoka wanted to tell us was that he constructed this wall round the spot of Buddha's birth, which was already an object of worship and where he actually worshipped. The word *vigaḍa* in the phrase, which corresponds to the Sanskṛit *vikaṭa* (huge, stupendous) is noteworthy, and is no doubt significant of the huge massive blocks which must have composed this wall like Hāthī-bāḍā. I could, therefore, safely take it that Hāthī-bāḍā as *pūjā-śilā-prākāra* was not of a unique character and could very well be supposed to have enclosed an object of worship, which in the present case was the divinities Saṁkarshaṇa and Vāsudeva, especially as an exact instance in point was provided by the railing which surrounded the shrine of the latter god unearthed by me near Khām Bābā at Besnagar two years ago. This

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[1] *Ep. Ind.*, Vol. V., p. 4.
[2] *Jour. Bomb. As. Soc.*, Vol. XX, p. 366, note 14.
[3] *Jour. R. As. Soc.*, 1908, pp. 476-7.

railing, the Hāthī-bāḍā enclosure, and the railings of the *stūpas* were all *pūjā-śilā-prākāras*, though they were of different types. It was now necessary to decide whether this was an early structure and especially whether it could have existed during the 3rd or 4th century B.C., to which period the inscription has been assigned. The mere architectural style of the building did not give us much help in fixing its age. It, no doubt, told us that it was a pre-Muhammadan structure, and its stupendous lithic components indicated that it was to be ascribed to a very early period. But what this early period was, the architectural style was unable to tell. Accordingly I sunk several trenches here, and also with the object of determining whether any other buildings stood inside or outside the enclosure. Unfortunately for me I experienced great difficulties in obtaining an adequate supply of coolies, and though the first and main object was fulfilled, the second was but very partially realised. The places where the trenches were cut have all been shown in Plate XVIII.

The ground round the Hāthī-bāḍā was highly undulating, but in a trench at the south-east corner where there was the maximum accumulation of débris, coins of Śibi-janapada referred to above were found at a level of about six feet above the original ground of the Hāthī-bāḍā. I have stated above that these coins have to be assigned to the middle of the 2nd century B.C. If they are of such an early period and were found at a much higher level than that of the original ground of the structure, the latter can easily be assigned to 300 or 250 B.C., to which period the Ghosūṇḍī inscription has to be attributed. Nothing, therefore, precludes us from supposing that the stone on which this inscription is engraved was originally part of this enclosure, and that consequently it enclosed a shrine of Saṁkarshaṇa and Vāsudeva of 300 or 250 B.C. at the latest. This is, therefore, the earliest trace of a Vāsudeva temple discovered, the next earliest being that at Besnagar (ancient Vidiśā) which I laid bare near Khām Bābā two years ago, and which belonged to about 200 B.C.

Very little of the Hāthī-bāḍā shrine has survived. In the west half of the enclosure were found remains of a brick platform, which originally ran east to west. It is 34′ broad on the east side, the west being untraceable. Of its length only 15′ could be traced on the north, and 12′ on the south side. It seems to have been constructed of three courses of bricks only. The platform stands on a floor which appears to have spread over the whole ground inside the enclosure. The floor seems to have been composed of different materials at different places. In front of the platform it consisted of a course of concrete upon that of pulverised bricks. In another place it was composed of stone chips and brickbats well rammed down. As the level of the floor almost coincides with the top of the foundations of Hāthī-bāḍā walls, it is highly probable that we have here the ground level of the temple of Saṁkarshaṇa and Vāsudeva referred to in the Ghosūṇḍī inscription. Possibly the temple stood on the brick platform. But it is not clear whether the latter was of the time of this inscription or of a later period, for we know that it was a place of Vaishṇava worship till the 7th century A.D. It is, however, certain that the platform was connected with one or the other Vaishṇava temples here, because the sides of the

former are parallel to the walls of the Hāthī-bāḍā, and it is equidistantly situated from the north and south walls of the latter. Originally the shrine of Saṁkarshaṇa and Vāsudeva may have been a wooden construction, and we cannot, therefore, reasonably expect any of its remains to survive to the present day. But its successor, the temple of Vishṇu which was standing on this site till 700 A.D., must certainly have been built of stone, and it may perhaps look strange that hardly any of its vestiges should have remained. But this need not be wondered at, because all ancient sites have proved mines for exploitation to the people of the surrounding villages and are made to yield materials to build their dwellings with. In the case of Nagarī we know that the stone of its ancient magnificent structures has been carried to all the neighbouring villages up to a distance of 10 miles, and was transported in large quantities even to Chitorgaṛh, where almost all the old buildings are believed to have been constructed of materials brought from Nagarī. An exactly analogous case is furnished by the shrine of Vāsudeva which was in existence near Khām Bābā alluded to above. Though parts of the railing which surrounded it were unearthed, no trace of the shrine itself was found.

With the hope of tracing, as far as possible, the length of the brick platform, I extended my excavations over nearly 130′ from its east edge. The failure to trace it beyond 15′ did not daunt me, and I now decided to dig deeper than the floor level. I had gone little deeper than 2′ when I lighted upon some curious remains whose purpose I have not been able to unravel. Here were exposed the traces of two walls, elliptical in plan and one falling within the other (Plate XVII). The central part of the structure formed by the inner ellipses was 33′ long and 11′ broad. The circumambulatory part comprised by the outer ellipses was 46′ long and allowed a passage 6′ wide all round. The floor of this structure consisted of a layer of surkhi and kankar sandwiched between layers of chunam and kankar and was coated with plaster. The floor was traceable even outside up to 7′ 4″ on the west. The wall of the circumambulatory passage was composed of plastered mud and its maximum height preserved was 1′ 5″. The wall of the central part does not appear to have been of uniform construction. Its eastern half was of greater height than the western and was like the wall of the circumambulatory passage formed of plastered mud. The western half consisted of a single horizontal brick course laid on the floor and was coated with plaster, showing that no further masonry course came upon it. How the two parts were joined one to the other is not clear. It is possible that the superstructure here was a wooden erection which has now been all destroyed. Again, we should have normally expected it to be apsidal in plan, as shown by the ancient caves heretofore found. But as we have an instance of a circular cave, there is nothing strange in finding an old structure which is elliptical in plan. As stated above, these remains were found a little more than 2′ below the original ground of the Hāthī-bāḍā, and it was, therefore, doubtless older than the temple of Saṁkarshaṇa and Vāsudeva which this enclosed. If the latter has to be attributed to 300 or 250 B.C., the former may safely be assigned to 350 or 300 B.C. It is not, however, clear whether the

earlier structure was a religious edifice, and, in particular, a temple dedicated to these gods, that is, the predecessor of the one for which the Hāthī-bāḍā enclosure was put up. The fact that the walls of the former are not parallel to those of the enclosure is rather unfavourable to that inference. But it must also be borne in mind that when an old temple falls into ruins and a new one is constructed on its site, they need not necessarily be coincident or their walls parallel to one another. And it is not impossible that the elliptical edifice may be the immediate predecessor of the temple for which the *pūjā-śilā-prākāra* was erected.

In this connection it seems very tempting to consider whether the structure Ūbh-dīval described above was in any way connected with Hāthī-bāḍā. It is impossible not to perceive the points of similarity between the two monuments. Both are composed of huge blocks of laminiferous limestone, piled one upon the other, and are pyramidal in section. This made me wonder whether the Ūbh-dīval did not originally lie near the Hāthī-bāḍā. Accordingly I began to study the former structure very minutely and carefully. One interesting feature that I now noticed was that the Ūbh-dīval had no foundations. Evidently, therefore, it must have been brought from elsewhere. This inference was strengthened by the fact that all the stone layers bore holes, which in the case of the larger blocks were to be seen inside also corresponding to the outer ones. The holes appear to me to have been intended for lifting up the stones. It seems that the Ūbh-dīval did originally stand near the Hāthī-bāḍā. When Akbar came and was encamped near Nagarī, his men who turned the Hāthī-bāḍā into an elephant stable must have noticed the other structure, which, just because it could easily be taken to pieces and re-adjusted, was shifted to its present site and made to serve the purpose of a beacon light. And it was for easy conveyance of the stone blocks that the holes referred to above were bored. Originally these must have been cut in the blocks on one of the two pairs of faces opposite of the structure, but they were not reset precisely in their original position so that though the majority of these apertures are found on one pair of opposite sides, some are to be seen in the other pair also. There is, therefore, nothing impossible in our supposing that Ubh-dīval was originally connected with the temple of Saṁkarshaṇa and Vāsudeva, most probably as a *Garuḍa-dhvaja*. The uppermost layer which has now fallen down shows an aperture in the centre of the top, indicating that one more course came upon it, and this may have consisted of an image of Garuḍa.

The ground round the Hāthī-bāḍā is of a highly undulating nature. Thus whereas at the south-east corner the débris has accumulated to half the height of the fourth course of its wall from the bottom, the ground on the west is so low that its foundations have been exposed. This unevenness is, in the main, due to the rain water coming in torrents from a neighbouring hill and scouring its way through the various places round this structure. I had a mind to clear away the whole accumulation up to a distance of at least 75 feet all around. This was no doubt a stupendous task, but it was certainly one which could have been accomplished if I had been able to obtain the requisite number of coolies. The

excavation, again, if it had been carried out, would, I am sure, have told an interesting story of the Nārāyaṇa-vāṭa where the temple of Saṁkarshaṇa and Vāsudeva stood. As it was, I had to be content with sinking a few trenches. One was cut near the south-west corner of the Hāthī-bāḍā. We had dug hardly one foot when the rubble foundations of an old residence were exposed. They were about 30′ distant from the south wall, and were traced over a space of 50′ × 32′. On the west they were found to extend still farther, but were not laid bare. The top of these foundations was found to be on the same level as the original ground of the Hāthī-bāḍā, and it is possible that we have here the house of the *Pujārīs* who were in charge of the temple. But the temple, as we have seen, was in existence from 250 B.C. to 700 A.D., and we cannot expect one and the same house to serve as a dwelling for the *Pujārīs* throughout this long period. It may, therefore, be naturally asked: to *Pujārīs* of what period did the house belong? Slightly above the foundations was picked up a terracotta seal-die bearing the name *Datilasya* in reversed characters of the 5th century A.D. (Plate XXIV, No. 90). On the other hand, a coin of the Śibi tribe (150 B.C.) was found here on a level slightly lower than the top of the foundations. It thus appears that the house was in the occupation of the *Pujārīs* perhaps from about 50 B.C. to 500 A.D. and that Datila might be one of them.

Immediately below the foundations of the *Pujārīs*' house were found the traces of a plastered floor almost exactly similar to that of the elliptical structure described above. The levels of both are very nearly the same, and they may consequently be of the same period. The chunam floor indicates that there was here a dwelling house of an earlier period upon which the later one was constructed. The former may have been occupied by the *Pujārīs* of the elliptical shrine which was the predecessor of that of Saṁkarshaṇa and Vāsudeva.

In front of the *Pujārīs*' house, but leaving its foundations undisturbed, we dug still deeper until we lighted upon a number of earthen pots. There were as many as 215 of these in a space of 15′ 6″ long and 8″ broad. They were all kept upside down and were filled either with ashes or with sand. These were not all that were so arranged here. Their rows must have spread farther southwards. But these were not exposed as it would have involved the demolition of the south-east corner of the house. They were lying nearly 2′ below the chunam floor just alluded to. Earthen pots were found also at the south-east corner of the Hāthī-bāḍā where, too, a little excavation work was done. The earthen pots here were laid bare in two groups at two different places, and were also found filled with either ashes or sand. Curiously enough, the eastern of these groups was here too found in the immediate vicinity of and only two feet below a chunam plastered floor. This was a noteworthy fact. For there were here two instances of a chunam floor being found nearly two feet above earthen pots. Now two questions arise: (1) Why were the floors plastered not only at the south-west and south-east corners of the Hāthī-bāḍā but also in the elliptical structure inside? (2) Why were earthen pots, filled with ashes or sand, deposited? I confess I cannot give any satisfactory replies, but it is possible that the chunam plastering was done to safeguard the place against the depre-

dations of white ants and the pots were laid to keep away damp from the dwelling houses.

The plastered floor unearthed at the south-east corner seems to have been flanked by wallings on two sides at least, showing the existence of a dwelling house here. The floor was nearly 5′ 9″ higher in level than the ground of the Hāthī-bāḍā. The floor and the house are no doubt later than the enclosure and much later than the plastered floor exposed at the south-west corner. It must not, however, be supposed that the two were separated by a very long period, as no doubt the accumulation of débris to the height of 6′ is apt to lead one to suppose, because close beside the floor and the dwelling house near the south-east corner, but slightly above their level, were brought to light two coins of the Śibi tribe. This shows that they were not much posterior to 150 B.C., to which time the coins have been ascribed.

The second place, where I excavated at Nagarī, was a mound in the southern half of the citadel surmounted by a modern shrine of Mahādeva. This was, no doubt, the *stūpa* mound alluded to by Carlleyle. It is true that the illustration he has given of it points rather to the mound locally known as Kuṇyārḍi, two miles south of Nagarī, but, on the other hand, it must be remembered that he distinctly tells us that it was "within the area of the site of the ruined fortress of the ancient city." This description can apply to the Mahādeva temple mound only, and not to Kuṇyārḍi, which is two miles away from the citadel. It is true, again, that the "plain, small, modern roofless shrine" which, he says, was perched on its top, indicates the latter rather than the former mound which is surmounted by a domed, and consequently not a roofless, shrine. Again, the architrave of the Buddhist gateway, which, he tells us, was standing on the mound, is lying on the former, and not on the latter. It appears that Carlleyle had seen both the mounds, but that when he was writing out his account probably five years after he visited Nagarī, he confused them together. But the most decisive marks in the present case are his location of the mound in the citadel and his reference to the architrave, and these unmistakably show that he had the Mahādeva temple mound in view.

Before starting the operations at this place, I made a very careful survey of the mound and was fortunate enough to detect just a trace of a brick walling on the north side. I started excavation here, and as this wall was being cleared, it led to the partial exposure of other walls; when these last were being laid bare, they afforded indications of still more walls so that ere long there was here a regular intricate network of wallings whose purpose I was unable to understand till the extremest walls were exposed. As the outer face of these was decorated with mouldings and no traces of wallings were detected outside them, it convinced me that they were really the extremest walls of a wide brick platform. None of these wallings, it is worthy of note, showed any marks of windows or doors, which they no doubt would have done if they had formed part of dwellings. There can, therefore, be no doubt that these wallings did not represent the remains of any ancient houses, but were intended to form a frame-work for effectively bonding together the moulded walls of the platform,

the intervening spaces in the frame work being filled in with earth. A well-known instance of the construction of such a framework is that furnished by a structure called Pakkī kuṭī excavated by Dr. Vogel at Saheṭ-Maheṭ.[1] An idea of the mouldings which adorned the outer face of the platform can be obtained from Plate XIX. *b*, and its plan understood, from Plate XX. The severity and monotony of the outer moulded wall are relieved by three projections in the centre, one on each of the north, west and south sides, and jutting out 9′ 8″ from the main line of alignment. It will be seen from the plan that the east side was unlike the other sides of the platform, and shows that it and its superstructure faced that direction. The maximum height preserved of its moulded walls is 4′, and is found in the west wall. This seems to be nearly half of the original height of the platform. Though the upper half of its walls has fallen down, it appears from the terracottas picked up from its débris, to have been covered with decorative tiles of at least three types, some of them probably arranged in string courses. One type is represented by what may be styled bird terracottas (Plate XXII. *a*). These consist of moulded bricks, measuring approximately $13'' \times 9'' \times 2\frac{1}{2}''$ each, with the left end raised into a rim $\frac{3}{4}'' \times 2$, and the border decorated with an incised line, and holding in high relief either a swan or a pigeon. The swan is shown either as stretching its neck to the ground, as in the act of feeding, or as cleaning its plumage. The pigeon has been more or less conventionalised, with its crest flowing loose at the back tail elongated into an intricate but artistic scroll, and breast plumage hanging down heavily. The second type is represented by human heads, which here seem to have been placed in pairs, one male and one female (Plate XXI. *b* and *c*). The male is invariably an old face with wonder-struck expression, and the female a young face with either a half smiling or a placid expression. The facial expression and the contour of the head are strikingly naturalistic. The two together have a framing, semi-oval in shape. The specimens found, all except one, face full front. The exception is a female head, which is so turned as to expose only three-fourths of the face. Similar heads forming wall ornamentations but of a later period were recovered by Dr. Spooner during his excavations at Shāh-jī-ki-Dheri, along with floral ornaments, some of which are of lotus design. One kind of these is called by him grinning heads or grotesques, and the other, serious doll-like heads.[2] The third type of decorative tiles consists of bricks, measuring $8'' \times 7\frac{1}{2}'' \times 2\frac{1}{2}''$ and with oblong bottoms and semi-circular tops. They are carved with lotus flowers of various conventional forms (Plate XXII. *b*). These tiles most probably formed a string course. How the others were arranged on the face of the walls is not clear.

The centre of the platform was originally occupied by a superstructure, very little of which has now survived. It is 43′ 6″ square at the base. Immediately below each side of this square is a foundation wall, 6′ thick. The space enclosed by these foundation walls is filled with a network of wallings similar to that of the platform. The moulded walls of the platform as well as those

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[1] *Arch. Annual*, 1907-8, p. 109.
[2] *Ibid.*, 1908-9, p. 55 and Fig. 3.

of the frameworks rest on layers of long stones which are oblong and hammer-dressed in the case of the former, but rough and shapeless in the case of the latter. The top level of the platform coincided with the base line of the recesses in the lowermost moulding of the superstructure, because, in the first place, the bricks used in the walls are of an inferior texture and gloss and the joints marked are rough and wide up to the sill level, from where upwards they are of a superior kind and the joints fine. Secondly, the offset referred to is not observable on the east or front side where all the framework walls run straight up to the sill level.

Of the superstructure only the lowermost moulding has been preserved, which is nearly two feet high. Each side seems originally to have been broken up into two recesses, each 6′ from the corner, and measuring approximately 6′×2′×2″. Only one recess, however, is well-preserved, and the singular feature of it is that, although it is a recess, it has a small projection in one corner. No special feature of the superstructure was detected and no finds were here made which could prove the religious character of the building. Small pits were, however, sunk on its top without doing any damage to the Mahādeva shrine which is at present perched on it; and they convinced me that it was one solid mass of well-laid bricks and not of bricks fallen pell-mell. This seems to suggest the idea that the superstructure was a *stūpa*,—an inference which receives some corroboration from the fact that contiguous with the east wall of the platform, at the place marked B in Plate XX, were found remains which looked like those of a miniature *stūpa* 11′ square and that the ruins of another smaller *stūpa* containing ashes were noticeable behind the principal monument and shown at C of the same Plate. But here a difficulty arises. The superstructure, as stated above, is a square, and if it was originally a *stūpa*, it means that it was a square *stūpa* of which no instance has so far been known. It is true that no square *stūpa* has so far been found or unearthed. But attention may in this connection be directed to an edifice represented on a rail bar medallion recovered in the excavations of the Jaina *stūpa* at Mathurā.[1] It is a structure built in horizontal tiers and must be a *stūpa* as indicated by the heavy sausage-shaped garlands. It is not impossible that the superstructure on the platform may be a *stūpa* of similar construction. There was, however, exhumed here absolutely nothing that marked it as a Buddhist or Jaina monument. Is it possible that we have here the remains of a Hindu *stūpa*? For a long time we were so much accustomed to hearing about and seeing Buddhist *stūpas* only, that a *stūpa* pertaining to and worshipped by the Jaina or any religious sect was looked upon as inconceivable. But excavations at Mathurā and the culling of references to it from their scriptures left no doubt that the *stūpa* as an object of worship was not unknown to the ancient Jainas. There is nothing, therefore, *primâ facie* impossible in the ancient Hindus also having constructed *stūpas* and worshipped them. In fact, Dr. Bühler has adduced cogent reasons for supposing that they were used and worshipped by all Hindu

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[1] *The Jaina Stūpa and other Antiquities of Mathurā*, Plate LXXII, Fig. 1.

sects that followed the *Jñāna* and *Bhakti-Mārgas*.[1] The only antiquity exhumed on this site which bears the marks of any religion is the *toraṇa*. A description of it will shortly follow, but here it will suffice to state that as its architraves are sculptured with incidents from Śiva's life and its pillars with his door-keepers, it was erected here before the god Śiva. Thus the only significant objects found on this site point to its being devoted to Hindu worship, whereas it is conspicuous for the absence of any antiquities which are characteristically Buddhistic or Jaina. It will not, therefore, be unreasonable to infer that the *stūpa* or funeral monument on this site may belong to a Hindu, possibly Śaiva, sect, if we are right at all in supposing that it existed, on the evidence furnished by the formation of the inner core of the ruined superstructure subsisting on the platform.[2]

As might be expected in the case of such an old monument, additions and alterations were made from time to time. The first period is characterised by the rise of the platform top level by at least 6″. Two new walls, one on each side, were also erected in the east or front part of the platform. But the chief peculiarity of this period is the plaster with which both the *stūpa* and the platform walls were covered. The second period is marked by the introduction of stone work. The ground floor and the platform top were both paved with stone. The original access to the *stūpa*, which seems to have been through two wall projections on the east and nearly 13′ apart, appears at this time to have been provided with a stone entrance, of which only the moonstone, the threshold, and the lintel in two fragments were exhumed. No portions of the jambs came to light. The lintel seems to have been ornamented by the models of the *chaitya* window of the early Gupta style, each containing a Kīrti-mukha. Curiously enough, the *stūpa* appears to have been furnished on the north with a stone water channel which was taken through the inner core of the platform and terminated outside in a *makara* gargoyle. This gargoyle is the only portion of the water channel which is well-dressed and must consequently have been fixed into and exposed to view from the north wall of the platform. The daily ablution waters fell through the *makara* mouth into a small brick cistern from which they were carried westwards to the river side by means of a drain. The drain consisted of bricks, and was covered also with bricks but set on edge.

The laying bare of the stone water channel here makes it doubtful whether the original edifice was really a *stūpa*, for I at any rate am not aware of any *stūpa* being provided with a channel. Such channels have so far been invariably found by me connected with shrines, and hence I tried my very best to find out whether there were any traces of a sanctum of the early Gupta period. But I discovered no signs of it. Of course, as stated above, there is a shrine there

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[1] *Vienna Ori. Jour.*, Vol. IV, p. 328 and ff.; *Ep. Ind.*, Vol. II, p. 313.

[2] Or it may be that we have here the double platform of some wooden shrine which has disappeared. But this conjecture appears to me less probable, because, as already stated, the uniform solid formation of the upper structure and the presence of two smaller *stūpas*, one in front of and the other behind the platform, points to its having been rather a brick *stūpa* than a wooden shrine on a double platform.

at present which is dedicated to Mahādeva. But it is quite a modern erection and was put up about 60 years ago (as I was informed) by a *bairāgī* collecting subscriptions from the Banias of Nagarī and the neighbouring villages. A portion of a water channel projects from its north wall, and hence I at first surmised that it was constructed on the site of an early Gupta shrine. But this was nothing but a surmise. The water channel of the modern shrine is not in the same line with and was therefore in no way connected with the channel described above, which, so far as evidence goes, started from the north wall of the edifice and ended with that of the platform. This whole channel had been buried in earth when I excavated, that of the Mahādeva shrine alone being visible. Hence it is all but certain that the latter must have been brought from somewhere and stuck into the modern shrine for taking away the ablution waters. As no undoubted trace of an early Gupta sanctum was here discovered, there seems to be no escape from regarding the water channel as having been somehow connected with the *stūpa*, supposing, of course, that I am correct in inferring that one stood here.

To the second period of additions characterised by the introduction of stone work, or possibly to a period slightly later, belong the remains of a stone *toraṇa* exhumed in front of the mound. One whole pillar was found though in five fragments, and of the other a few tiny pieces only were recovered. The pillar is oblong and not square in section. About 1′ 10″ at the bottom is rough dressed and was no doubt underground when the pillar stood erect. Excepting the plain surface of 6″ above the line demarcating the rough from the dressed surface the pillar has been carved on all its four sides. Of the less broad sides the outer or north is sculptured with a long undulating line consisting of a series of lotus stalks inserted one into the other and with their petals occupying the panels formed by the undulation. The inner or south side is divided into three compartments by four lotus medallions, and each compartment is decorated with vertical flutes, the central of which is filled with a spiral leaf ornament. The broader sides of the pillar are each broken up into five panels and surmounted by a Kīrtimukha. Each two of the upper four panels are probably intended to represent the front elevation of a two-storeyed mansion of that age, the demarcation of one storey from the other being denoted by a member which looks like an image pedestal and the roof closely resembling the front of that of a Chaitya cave of about the fifth century A.D. and in particular to the pediment of the niches in the second storey of the Viśvakarmā Cave at Ellora. The lowermost panel is equal in height to any two of the upper, and represents only a one-storeyed but tall building. This last is occupied by a male on the east, and a female on the west, side. The male has matted hair. His left hand holds a trident standing vertically on the ground, and his right rests on the knot of his *dupaṭṭā* or shoulder scarf near the waist. He also bears a third eye in the forehead. All these are clear indications of his being an attendant of Śiva. The female in the lowermost panel on the west stands under a tree with the right hand clutching the border of her *dupaṭṭā* and the left upraised and touching a branch of a tree. Her chignon bears a curious resemblance to

that of the present Malayalese woman. The upper panels are each occupied by a pair of lovers standing near trees, the female in one being on the left, and in the other immediately adjacent on the right, of the male. The male is shown with hair curls similar to a barrister's wig, on which he bears a helmet adorned with a horn.

About 17′ 6″ from where the *toraṇa* pillar was unearthed, a big rough stone was found, approximately oblong in shape and measuring 4′ 7″×3′ 2″×1′ 6″. An oblong space, 2′ 4″×1′ 11″ was marked on its top surface by three incised lines along with one edge of the stone, and was hammer-dressed. The stone was so lying that its longer sides were parallel to the moulding lines of the east or front wall of the platform. It was, therefore, I thought, somehow connected with it. But its object I was for a long time unable to apprehend. Suddenly, however, the idea occurred to me that possibly the *toraṇa* pillar rested upon it. So I took the measurements of its lower end, which were 2′ 4″×1′ 9½″, and which no doubt almost coincided with those of the oblong marked on the stone. This was evidently the foundation stone on which the pillar was set up. Close beside this stone were laid bare three pieces of what appeared to be the sides of an image pedestal, each 3′ 4″ high. The height of the stone is 1′ 6″, and that of the rough dressed portion of the pillar 1′ 10″. These give a total of 3′ 4″,—the exact height of the pedestal stones. I have, therefore, no doubt that these last were originally placed round the foundation stone, and the voids between them and the *toraṇa* pillar were tightly packed with fillings so as to make it firm and stable.

The *toraṇa* seems to have had only two architraves. At any rate, fragments of only two were exhumed. Of the lower, only three pieces were found; and although they do not make up one complete architrave, enough has been recovered to show that each broader side was originally divided into nine panels. Only one end has been preserved, and contains, on each side in panel, a flying Vidyādhara bearing a garland. The other panels portray scenes from Śiva's life. One of these is clearly occupied by a nude Bhairava with his vehicle the dog. Another holds Śiva seated on a pedestal and below a tree, like a Buddha or rather a Tīrthaṁkara, with his hands placed one upon the other on the soles of his feet. He bears matted hair and *mundras* in his ears, and is flanked by four devotees, two on each side. The plastic style of the statuary both on the pillar and the architrave has a great resemblance to that noticeable on the sculptures found at Gaṛhwā.[1] The underside of this architrave bears and continues the carving which adorns the inner side of the *toraṇa* pillar. Its upper side is not sculptured at all, as might be expected, and supported two stone blocks separating the lower from the upper architrave, as is clearly indicated by two groups of apertures, each comprising four. These show that each block was 1′ 11″ long and 1′ 4½″ broad. The upper architrave is decorated on each broader side with a repetition of models of the facade of a *chaitya* roof and ends with *makara* mouths. Neither its under nor its upper side is sculptured,

[1] Cunningham, *Arch. Surv. Rep.*, Vol. X, Plates VI and VII.

but the mortices in the latter show that the gateway was crowned with pinnacles, two near the ends and one in the centre. Near the north-east corner of the platform was found the head of a fabulous animal—a horned horse, which may possibly have crowned the *toraṇa* at one end. A rough idea of what the *toraṇa* as a whole was will be obtained from Plate XXIII.[1]

Behind the *stūpa*, excavations were carried right up to the western rampart of the citadel. About 22′ from the central projection of the west wall of the *stūpa* platform were laid bare the remains of what looks a *stūpa* of the same type as the former but of much smaller dimensions, measuring only 10′ 5″×5′ 10″ at the base. Very little of it has been preserved, but what has survived shows that like the bigger one it was solidly built of bricks and with a moonstone in front. Beyond ashes nothing was found in it. As both the *stūpas* are very nearly of the same level, the smaller one seems to have been built at a period not much posterior to that of the larger.

Nearly 25′ to the north of the smaller *stūpa* and contiguous with the brick drain referred to above were brought to light the remains of a long narrow chamber built of bricks (D on Plate XX). In fact, this chamber seems to have fallen into ruins when the drain was laid as it is through these ruins that the way for the drain has been cut. Along its east wall were found seven small stone uprights placed in a row. As human ashes and bones were found here, they appear to have been sepulchral stelæ. A small brick water channel was also exposed in parts, and no doubt carried off the ablution waters of the stelæ.

It has been stated above that in the list of the antiquarian remains of Mewāṛ compiled by the late Sir Alexander Pinhey with the help of Rai Bahadur Gaurishankar Ojha mention is made of two Buddhist *stūpa* mounds near Nagarī. On inquiring of the latter I learnt that one of these was Kuṇyārḍi, 2 miles south of Nagarī, and the other was about one mile and a half north-east of it. The latter had been partially dug into at the top by the Rai Bahadur when he was in the service of the Udaipur State. I examined this mound carefully and was convinced that it was not a Buddhist *stūpa*. There was nothing but *kankar* and gravel at the base of the mound, and the top opened by him revealed here the existence of a brick platform on a bedding of mortar. This was hardly what might be expected in a *stūpa* mound. However, I made up my mind to put my inference to test by doing some digging work and with this object in view, selected the other mound, which was much bigger and unopened and, as stated above, was the one confounded by Carlleyle with the Mahādeva *stūpa* mound. It was on the top of this mound, again, that the pieces of the rail pillar, bar and coping described above were found, which no doubt raised the presumption of an old railing having stood there. The top and the east and west sides of the mound were excavated. Three trenches were also sunk at three different places at the foot of the mound. The digging operations were conducted for four consecutive days. On the top were exposed the remains of a brick platform on a mortar bedding similar to that in the

[1] This appears to be only one *toraṇa* standing in front of the monument, two at the sides and one in the centre. The present one seems to be the one standing on the north side.

other mound. But beyond this absolutely nothing but sand was found here, and no antiquity of any description was brought to light. I have no doubt that these mounds do not represent the ruins of any *stūpas*. The other mound, *viz.*, that to the north-east of Nagarī, is not far from where the Ūbh-dīval stands at present. And as I was surveying the ground round about, five or six more mounds attracted my attention. They were within three-quarters of a mile of the Ūbh-dīval but situated within the boundaries of an adjoining village called Āmalheḍā. This was, no doubt, the place from where Akbar's camp began, which, we are told, extended as far northwards as Pāṇḍolī. Personally I think that the mounds were raised by Akbar's men for mounting battery, not with a view to shell Chitorgaṛh which was impossible, as it was at least ten miles from this place, but for the protection of the camp itself to ward off any surprise attacks at night. The fact that the Nagarī mounds were topped with brick platforms confirms my inference, for these could have been raised to support a battery. About half a mile to the south of the beacon light is found an earthen embankment, the purpose of which nobody at Nagarī was able to explain to me. Not far from the Kuṇyārḍi mound was another similar embankment. In all probability these embankments like the mounds formed part of the scheme of fortification executed by Akbar for the safety of his camp.

D. R. BHANDARKAR.

MAHĀDEVA TEMPLE MOUND.

Terracottas.

(A) Ornamental Bricks.

(1) *Human heads.*

1. Head (ht. $8\frac{7}{8}''$, br. $9\frac{5}{8}''$; thickness $3''$ at upper edge and $1\frac{1}{8}''$ at lower edge) with a quarter oval frame over it on the left, decorated with a lotus design inside and reaching down to $2''$ from the lower edge; face aged, with wonder-struck expression; ear-lobes perforated, eye-balls moved towards the left corner; tip of tongue peeping through the lips; chin double; necklace round the neck; wears a close-fitting cap with the top fastened with a band; two ringlets of hair peeping on the forehead from inside the cap border. Light red clay with dark red slip of which slight indications are left.

2. Head (ht. $8\frac{7}{8}''$; br. $8\frac{3}{4}''$; thickness at upper edge $3\frac{1}{2}''$, at lower $1\frac{3}{8}''$) bordered on the right with a quarter oval frame reaching to $2\frac{7}{8}''$ from the lower edge, and decorated with a lotus design as in (1); face, young and laughing; bears ear-rings, and necklace of cable pattern; two folds of the upper garments showing above necklace; hair parted in the middle, and tied into a top knot, with locks on either side, covering up the ears; nose and left cheek damaged. Light red clay with dark red slip of which traces remain.

3. Head (ht. $8\frac{1}{2}''$; br. $6\frac{1}{8}''$) with lotus frame on the right, as in (2) part of which is broken off; face elderly with wonderstruck expression; ear-lobes pierced; tongue tip peeping through the lips; necklace round the neck as in (1); bears three ornaments, one in the centre just above the forehead and one on either side just above the top of the ear; originally with a close-fitting cap, of which the top is now destroyed. Light red clay, with dark red slip of which traces remain.

4. Head with left lotus frame, as in (1) in two pieces; face with placid, serious expression; bears ear-ring in right ear, hair combed backwards and tied into a top knot; tiny pendant let loose on the forehead by means of a string fastened to the top knot; left ear and portion below neck broken off. Light red clay, with dark red slip.

5. Head with the whole back ground and part of the right side damaged; face with placid expression, with a tinge of smile; bears ear-ring in left ear; hair combed backwards, and tied into a top knot (now lost), with a pendant as in (4).

6. 4 Heads broken in 8, 6, 6 and 3 fragments respectively, with traces of oval frame to the left in the first and to the right in the remaining; face, with placid expression, as in (4); traces of ear-rings in the last three and cable-like necklace in the first two.

(2) *Birds.*

7. Rectangular brick ($12\frac{1}{2}''\times 8\frac{3}{4}''\times 2\frac{1}{8}''$), holding in high relief the figure of a swan, facing to the left, lengthening its neck low to the ground as in the act

of feeding; border decorated with incised line; to the left, rim raised $\frac{7}{8}''$ high and $1\frac{5}{8}''$ broad, with edge decorated with incisions.

8. Rectangular brick ($13'' \times 9'' \times 2\frac{1}{2}''$) broken in 6 fragments holding in high relief the figure of a swan, gracefully bending its neck and with the beak touching the breast as in the act of cleaning its plumage; border decorated with incised line; to the left, rim raised $\frac{3}{4}''$ high and $1\frac{5}{8}''$ broad, with edge decorated with incisions.

9. Rectangular brick ($14\frac{1}{2}'' \times 9'' \times 2\frac{1}{2}''$) broken in four pieces with a fragment at the lower right corner missing; holds in high relief the figure of a pigeon in profile with neck held aloft, crest flowing loose at the back, tail elongated into a conventional scroll and breast plumage hanging loosely and touching the rim; border decorated with incised line; to the left, rim raised as in (8).

10. Brick ($9'' \times 2\frac{1}{2}''$) with the figure of a pigeon, carved in alto relievo, similar to (9), in the main details, with a slight difference in the treatment of the tail scroll and spotted wings; portion to the left, with the rim destroyed.

11. Brick ($8'' \times 7\frac{1}{2}'' \times 2\frac{1}{2}''$) rectangular, with semicircular top; holds, in relief, a four-leaved lotus with an anther (2″ in dia.) in the centre.

12. Brick ($7\frac{3}{4}'' \times 7\frac{3}{4}'' \times 2\frac{1}{2}''$) similar in shape to (11) holds six-leaved lotus, with a square anther (2″ side) in the centre.

13. Brick, similar in shape and size to (12) but broken, holds six-leaved lotus with a central disc (3″ dia.) which itself is a lotus consisting of six leaves and an anther.

14. Brick similar to above, and broken; holds eight-leaved lotus with central disc ($3\frac{1}{4}''$ dia.), consisting of a six-leaved lotus and an anther.

15. Brick ($7\frac{3}{4}'' \times 8'' \times 2''$) rectangular, with a square circle top; slightly broken; holds six-leaved lotus with an anther and ovary in the centre.

16. Brick, quadrant shaped, (dia. $7\frac{3}{4}''$), perhaps forming one-fourth of a medallion, which consisted of a full blown lotus.

(B) Figurines.

(1) *Human.*

17. Upper half of female figure, (ht. $2\frac{1}{2}''$, br. $2\frac{1}{2}''$) standing, bears ear-rings, necklace and girdle; two streamers at the top, one on either side. Buff clay.

18. Upper half of female figure, (ht. $2\frac{1}{2}''$, br. 2″) similar to above. Dark red clay.

19. Torso of a female figure, in two pieces; feet broken off; right hand resting on belly and left hanging by the side. Buff clay.

20. Lower half of female (?) figure, (ht. $2\frac{3}{8}''$, br. 2″) standing, wears loose garment tied near the waist by means of a string; traces of necklace. Buff clay.

21. Torso of a male figure, (ht. $2\frac{1}{2}''$, br. $2\frac{1}{2}''$); standing, below, to the right, tiny figure, seated cross-legged, perhaps Buddha.

(2) *Animals.*

22. Upper half of figure of a monkey; (ht. $1\frac{1}{2}''$) right hand as in the act of eating. Buff red clay, with thin white paint.

23. Elephant ($6\frac{1}{4}''$ long), feet and trunk broken off. Light red clay.

24. Elephant (ht. $1\frac{3}{16}''$) partly broken. Buff clay.

25. Bull (ht. $1\frac{3}{4}''$, length $2''$) with a proportionately big hump. Buff clay.

26. Bull (ht. $1\frac{5}{8}''$, length $2\frac{3}{8}''$) with horns and two of the feet broken off; mouth perforated sidewise. Slightly baked clay.

(C) POTTERY.

27. Jar (ht. $4\frac{3}{8}''$) shaped like a modern *hāṇḍā* in Mahārāshṭra. Buff clay.

28. Jar (ht. $3\frac{1}{8}''$) similar to (27). Black clay.

29. Lid of jar (dia. $3\frac{3}{4}''$) with a circular hole in the centre probably for straining ghee. Buff clay.

30. Three pieces of necks of three different Surais. Light red clay with dark red slip and polish.

31. Spout of vessel; (ht. $2\frac{1}{2}''$) curiously shaped. Light red clay with dark red slip.

32. Jar (ht. $1\frac{3}{4}''$, dia. $3\frac{1}{8}''$) with rim broken. Dark clay.

33. Jar (ht. $1\frac{1}{4}''$) with mouth broken. Light red clay.

34. Jar (ht. $2\frac{1}{8}''$) of different shape. Buff clay.

35. Jar (ht. $1\frac{3}{4}''$) of a still of different shape. Buff clay.

36. Tiny lid of jar (dia. $1\frac{1}{8}''$). Buff clay.

37. Two fragments of a vessel with knobs on the outside.

38. Part of hollow pinnacle (ht. $10\frac{1}{2}''$, dia. $6\frac{1}{4}''$) in seven pieces; originally consisting of rimmed cylinder broadening towards the bottom, with a ribbed vessel-shaped top piece.

Stone Objects.

39. Image of Mahishāsuramardinī ($4\frac{3}{4}'' \times 3\frac{5}{8}''$) in 5 fragments; portions at the top and bottom missing; four handed, holds in upper right hand, *triśūla,* which is hurled against the Buffalo demon; in lower right, sword; in lower left, the tail of the demon; upper right hand is missing. Greenish slate stone.

40. Head (ht. $10''$) of a fabulous animal, perhaps a horse with horns; mouth broken off; mane plaited into lattice work. Buff coloured sandstone.

41. Fragment of figure representing a rider; only the right foot and part of trappings of the animal are left; spiral lines. Soft greenish stone.

42. Fragment of figure of a lion (?); only portion of the mane preserved. Sandstone.

Metallic Objects.

43. Iron arrow head ($2\frac{1}{8}''$ long) square pyramid shaped.

44. Similar ($3\frac{3}{8}''$ long).

45. Similar ($5\frac{1}{2}''$ long).

46. Spear head ($6''$ long) with pointed edge.

47. Similar ($7\frac{3}{4}''$ long, and $1\frac{5}{8}''$ broad) with broader blade.

48. Similar ($7\frac{1}{4}''$ long), but shaped differently, and edge thicker.

49. Reel-shaped hollow copper tube; (ht. 2″, dia. $1\frac{1}{8}$″) plain surface at top and bottom, decorated with incised concentric circles.

50. Similar (ht. $1\frac{1}{4}$″) with upper surface destroyed.

51. Iron bell (ht. $2\frac{1}{2}$″, dia. $2\frac{1}{2}$″) in three pieces.

52. Iron nails of various shapes and sizes.

Beads and Amulets.

53. Round crystal bead (dia. $\frac{1}{4}$″).

54. Flat round cornelian bead (ht. $\frac{1}{8}$″, dia. $\frac{5}{16}$″).

55. Cornelian bead ($\frac{3}{8}$″ long), cut into facets.

56. Cornelian bead ($\frac{3}{8}$″ long), double truncated-cone-shaped. Cut into facets.

57. Globular agate bead (dia. $\frac{3}{8}$″) of light brown colour.

58. Flat oval-shaped glass bead ($\frac{3}{8}$″ long) of dark green colour; perforated lengthwise.

59. Blue glass bead (dia. $\frac{1}{4}$″).

60. Terracotta bead (dia. $\frac{11}{16}$″), buff-coloured, double-cone-shaped.

61. Terracotta amulet (ht. $1\frac{3}{8}$″) buff-coloured, truncated-cone-shaped; perforated horizontally near the top.

62. Terracotta amulet (ht. $1\frac{1}{8}$″, dia. $\frac{1}{2}$″) dark coloured cylindrical; perforated horizontally near the top.

HĀTHĪ-BĀḌĀ.

Terracottas.

(A) *Animal Figurines.*

63. Upper part of figure of monkey (ht. $3\frac{1}{4}$″); right hand as in the act of eating, and left raised to shoulder; eyes represented by two concentric circles in relief. Light red clay.

64. Torso of elephant ($3\frac{1}{2}$″ long). Light red clay.

65. Elephant ($2\frac{1}{2}$″ long); trunk and hinder legs broken off. Buff clay.

66. Elephant ($4\frac{3}{4}$″ long); trunk and legs broken off. Ochre-coloured clay.

67. Torso of uncertain animal ($4\frac{1}{2}$″ long). Light red clay.

68. Torso of uncertain animal (4″ long). Light red clay.

69. Torso of uncertain animal ($3\frac{1}{2}$″ long). Light red clay.

70. Bull (ht. 1″; $1\frac{3}{4}$″ long), mouth and one of the legs broken off. Black clay.

71. Dog barking (ht. $\frac{3}{4}$″; $1\frac{1}{4}$″ long). Buff clay.

(B) *Pottery.*

72. Pot (ht. 8″, dia. at top $3\frac{3}{4}$″) with rounded bottom, and broad mouth. Buff-red clay. Found in the group of pots unearthed near the south-east corner of Hāthī-bāḍā.

73. Pot (ht. 6″, dia $3\frac{7}{8}$″) with rounded bottom and broad mouth with brim. Buff clay.

74. Pot (ht. $6\frac{1}{4}$″, dia. $3\frac{1}{2}$″) similar to (73) but no brim. Buff clay.

75. Pot (ht. $6\frac{1}{2}$″, dia. $3\frac{1}{2}$″) with rounded bottom and long neck; wider in the centre. Light red clay.

76. Jar (ht. $7\frac{1}{2}$″, dia. 3″) with flat bottom, and narrow neck; mouth spread out; gradulally widening from neck to bottom; neck partly broken. Buff clay.

77. Pot (ht. $6\frac{1}{2}$″, dia. 4″), broad mouth, bulging out in the centre, tapering towards the bottom. Light red clay. Found in the group of pots unearthed near the south-west corner of Hāthī-bāḍā.

78. Jar (ht. 4″, dia. 2″) with neck broken; flat bottom, bulging centre. Red clay.

79. Jar (ht. $3\frac{1}{2}$″, dia. 2″) with mouth broken; flat bottom centre bulging out more pointedly than in (78). Light red clay.

80. Pot (ht. $3\frac{1}{4}$″, dia. $3\frac{1}{2}$″) with broad mouth and rounded bottom. Red clay.

81. Tiny vase (ht. 3″, dia. $1\frac{3}{8}$″) with mouth partly broken. Buff clay.

82. Bowl (ht. 2″, dia. $2\frac{1}{4}$″) with thick out-turned lip. Buff clay.

83. Lid (ht. $2\frac{1}{2}$″, dia. $4\frac{1}{2}$″) narrow at the bottom but widening towards top; in the centre, hollow (2″ dia.). Light red clay, with thin wash.

84. Lid (ht. 1″, dia. $3\frac{3}{8}$″) similar to (83) in the centre, hollow ($1\frac{1}{4}$″ dia.).

85. Lid (ht. $1\frac{1}{2}$″, dia. 3″). Buff clay.

86. Small lamp or *chirāg* (2″ dia.). Light red clay.

87. Miniature cup (ht. $\frac{3}{4}$″). Buff clay.

88. Finial (ht. 16″), top broken, consisting of several horizontal ribs at the top and centre and a cylinder gradually widening at the bottom.

89. Fragment of a ridge tile (9″ long).

(C) *Seal and Sealing.*

90. Circular terracotta seal die, with handle; (dia. 85″); circular line around the margin; within, inscription, in nail-headed characters (prevalent in Central India about the 5th century A.D.) *Datilasya.*

91. Terracotta sealing (dia. 65″), half-burnt; with symbol.

(D) *Miscellaneous.*

92. Terracotta piece (2″×2″) with four projecting ends.

93. Terracotta piece ($1\frac{3}{4}$″×$2\frac{1}{4}$″) with moulding.

94. Terracotta ball, light red clay.

95. Two rectangular brick tablets; ($4\frac{1}{4}$″×$3\frac{1}{2}$″) one side convex and rough, with deep ripple-like incisions, and the other flat. Used for rubbing and cleaning the feet.

96. Similar tablet ($4\frac{1}{8}$″×$3\frac{1}{4}$″) with both sides flat and rough with ripple-like incisions.

Beads and Amulets.

97. Greenish glass bead ($\frac{3}{4}''$ long) triangular prism shaped.

98. Pale blue glass bead ($\frac{1}{2}''$ long) half orange-shaped.

99. Flat round banded burnt agate bead, (dia. $\frac{1}{2}''$) black with white bands.

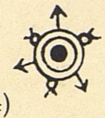
100. Similar (dia. $\frac{7}{16}''$) but greyish white with black bands.

101. Glass bead (ht. $\frac{5}{16}''$, dia. $\frac{5}{8}''$) cylindrical, with slightly concave sides. Pale green with light yellow tint.

102. Terracotta amulet (ht. $1\frac{1}{2}''$) truncated cone shaped, with slight depressions at top and bottom. Perforated sidewise near the top. Buff clay.

D. R. BHANDARKAR.

Coins.

No.	Metal and Size.		Obverse.	Reverse.	Remarks.
			Punch-marked.		
1	AE. 6 .	Hāthī-bāḍā .	4 symbols punched over the surface— (1) The Solar Symbol. (2) Tree in railing. (3) Another Solar Symbol.  (4) 	2 symbols punched on the surface— (1) "Ujjain Symbol." (2) Caduceus. 	
2	AE. 7 .	Hāthī-bāḍā (T 2*a*).	Do. .	Do.	
3	AE. 6 .	Hāthī-bāḍā (T U 10).	Do. .	Do.	
4	AE. 5 .	Hāthī-bāḍā (T 2)	Symbols Nos. 1, 3 and 4.	?	
5	AE. 6 .	M Temple .	Traces of symbols, Nos. 1 and 4.	Traces of symbols, Nos. 1 and 2.	
6	AE. 5 .	Do. .	Symbols Nos. 1, 2, 3.	Do.	
7	AE. 6 .	Do. .	Symbols Nos. 1, 2, 3, 4.	Do.	
8	AE. 45 .	Do. .	Traces of symbols 3 and 4.	Do.	
9	AE. 65 .	Do. .	Symbols Nos. 1, 2, 3, 4.	Symbol No. 2 and traces of symbol No. 1.	
10	AE. 5 .	Do. .	Symbol 1 and traces of symbol 4.	?	Thick dumpy piece.
11	AE. 5 .	Do. .	Symbols Nos. 1, 2 and 3.	Symbol No. 1.	
12	AE. 6 .	Purchased .	Symbols Nos. 1 and 2.	Do. .	Irregularly shaped.
13-14	AE. 5 .	Do. .	Traces of symbols 1 and 3.	Traces of symbols 1 and 2.	
15	AE. 85 .	Do. .	Traces of symbols 1, 2, 3 and some others.	Symbol No. 2 and also symbol No. 3 of obv. and symbol denoting 2, fish and some others.	Thin piece.
16	AE. 8 .	Do. .	Traces of symbol No. 3.	Symbol No. 2 and another symbol.	Broken and damaged thin piece.

No.	Metal and Size.		Obverse.	Reverse.	REMARKS.
			Local Nagarī coins with inscription.		
17	AE. 7 .	Hāthī-bāḍā .	Part of *svastika* preserved, in centre; around, legend in 2nd century B.C. characters: Majhimik[a]y[a] *Śibija*.	(Worn out).	
18	AE. 7 .	Hāthībāḍā (T 2)	*Svastika* with branch of tree of thunderbolt; around, legend: *Ś(i)b(i)jana*.	Part of the arches of the *chaitya*.	
19	AE. 7 .	Purchased .	Part of arches of a *chaitya*, and *svastika* around, legend: °*(m)i(k)aya (Śi)bijanapa*.	*Chaitya* of many arches (or mountain) and Nandipada symbol.	
20	AE. 75 .	Do. .	*Svastika* with taurines on ends; legend: *Majh(i)m(i)ka*.	?	
21	AE. 8 .	Private .	*Svastika* with taurines on ends and branch of tree. Legend, around: *Śibijanapadasa*.	Three arched *chaitya* with curved line below representing river.	
22	AE. 6 .	Hāthī-bāḍā .	Bust of Kshatrapa to r. as usual; to l. date *161*.	*Chaitya*, etc.; legend: *Rajño Mahākshatrapasa Dāmasenaputrasa rajño Mahākshatrapasa Vijayasenasa*.	Mahakshatrapa Vijayasena.
			Miscellaneous, blank, etc.		
23	AE. 6 .	Temple M .	Blank . . .	Blank . .	Probably a kārshāpaṇa.
24	AE. 45 .	...	...	...	
25	AE. 36 .	Do. . .	?	?	May have been punch-marked

SGPI—S14—90 DGArch.—18-3-20—550.

(a). BULL CAPITAL IN VILLAGE.

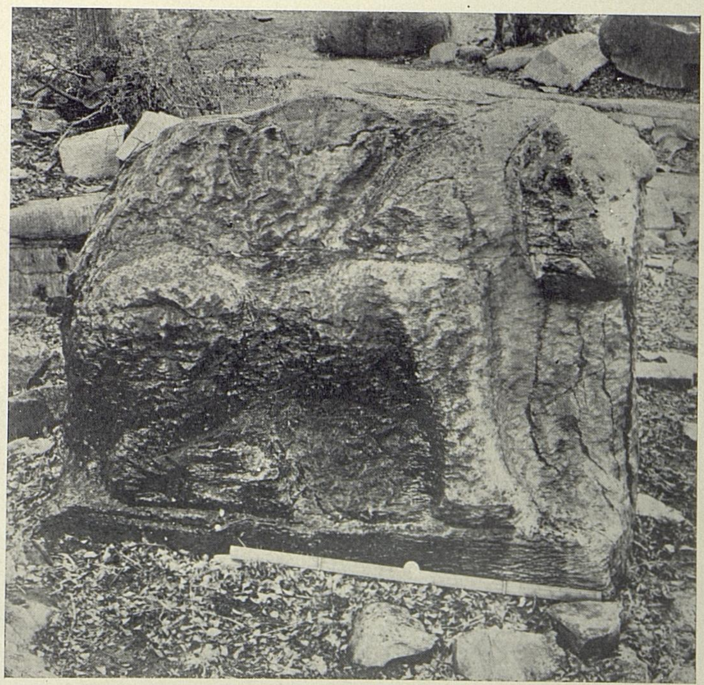
(b). ĀMALAKA IN VILLAGE.

(c). KUNYĀRDI, PIECES OF RAILINGS AT THE TOP OF THE MOUND.

Photo-engraved & printed at the Offices of the Survey of India, Calcutta, 1919.

(*a*) SĀḌŪ MĀTĀ'S BOLAVṆĀ.

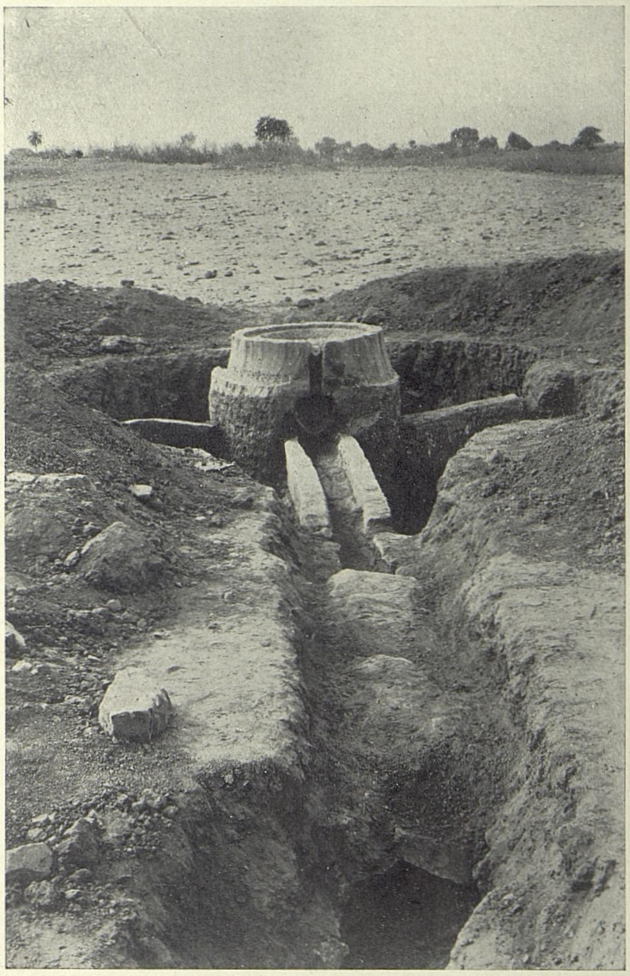
(*b*) BROKEN SCULPTURE OF REVANTA.



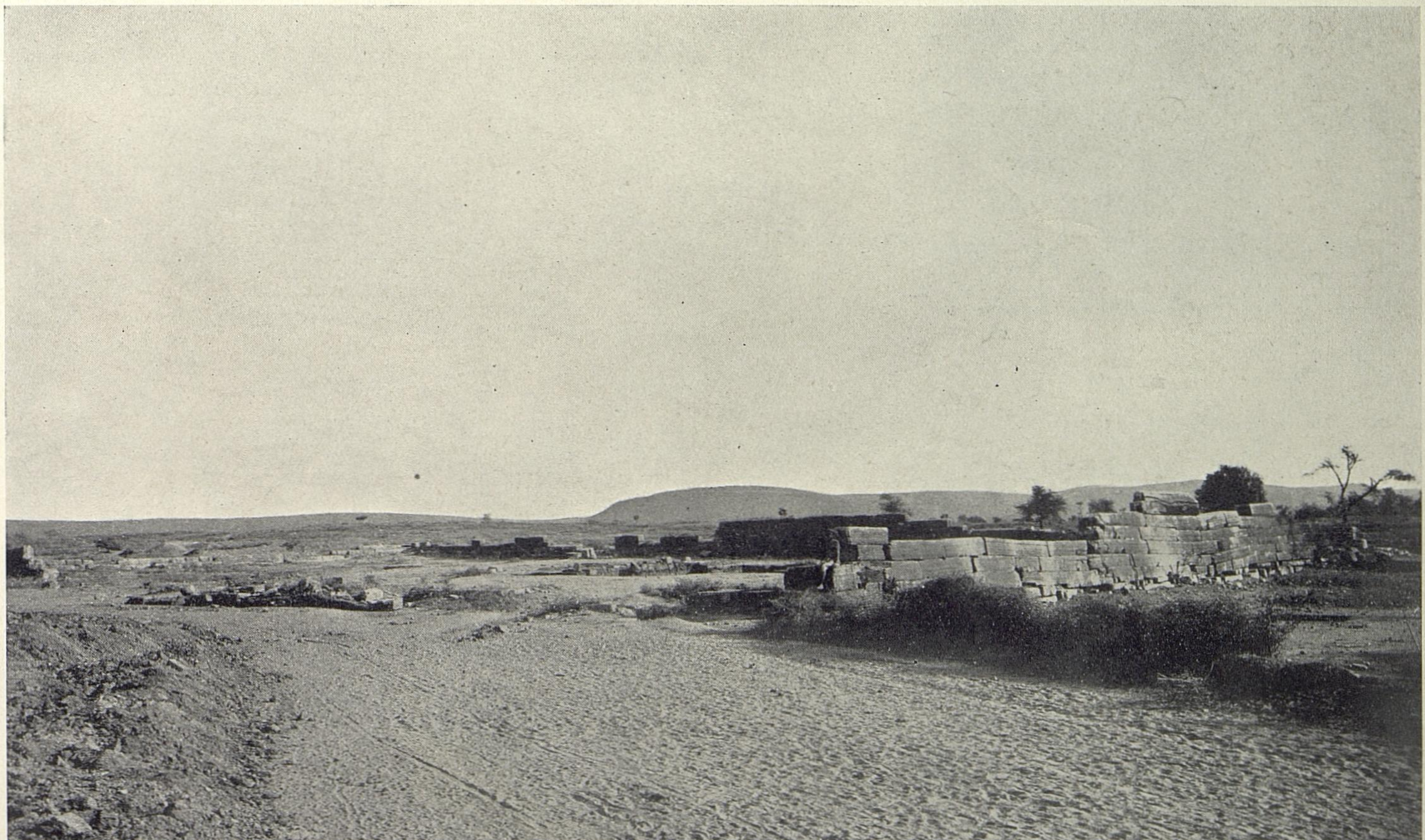
(*c*) HALF-FINISHED SCULPTURE OF LION.

Photo.-engraved & printed at the Offices of the Survey of India, Calcutta, 1919.

(a) Ūbh-dīval or Akbar's lamp.



(b) Old ghāṇī.

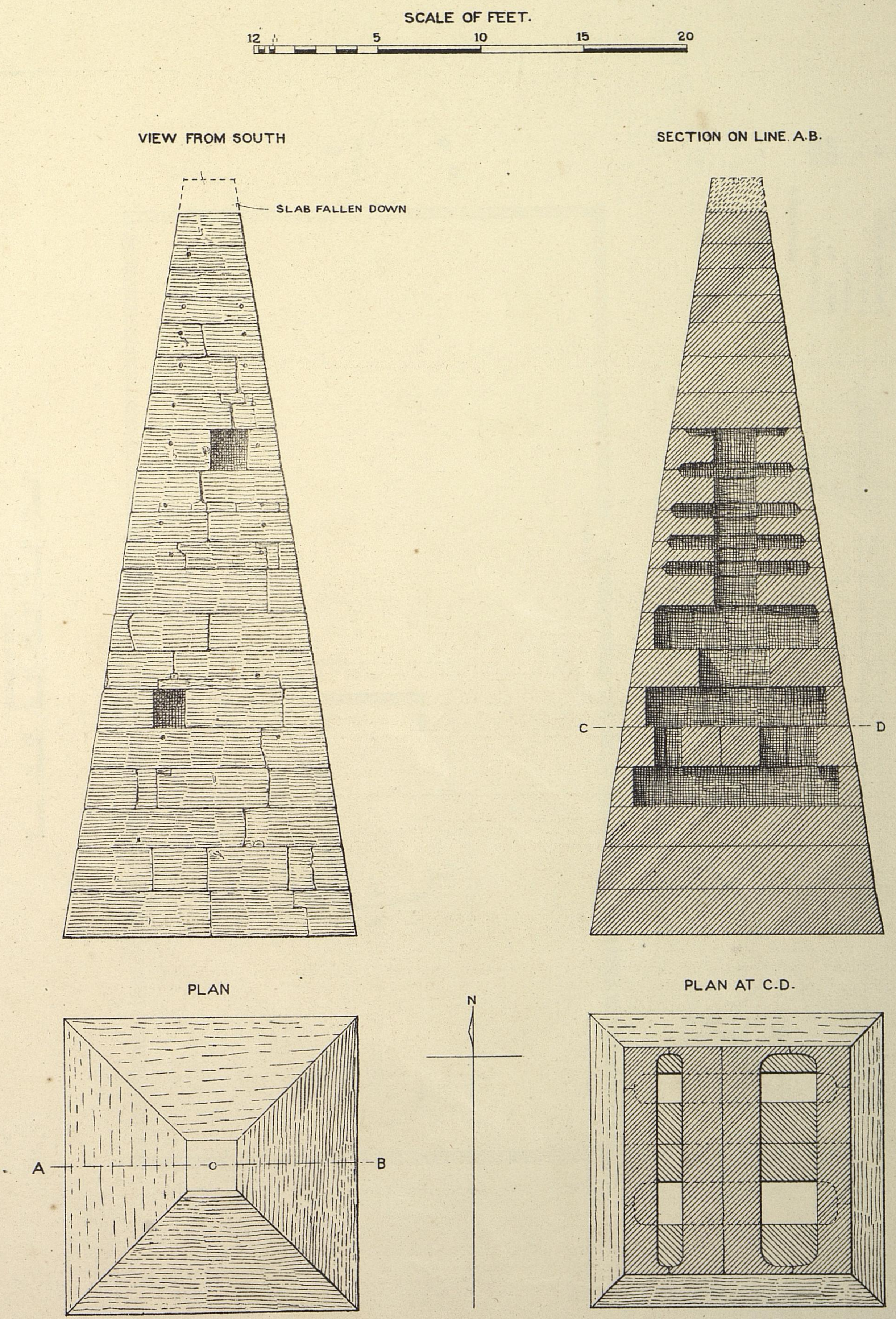


(c) Hāthī-bāḍā, general view.

Photo.-engraved & printed at the Offices of the Survey of India, Calcutta., 1919.

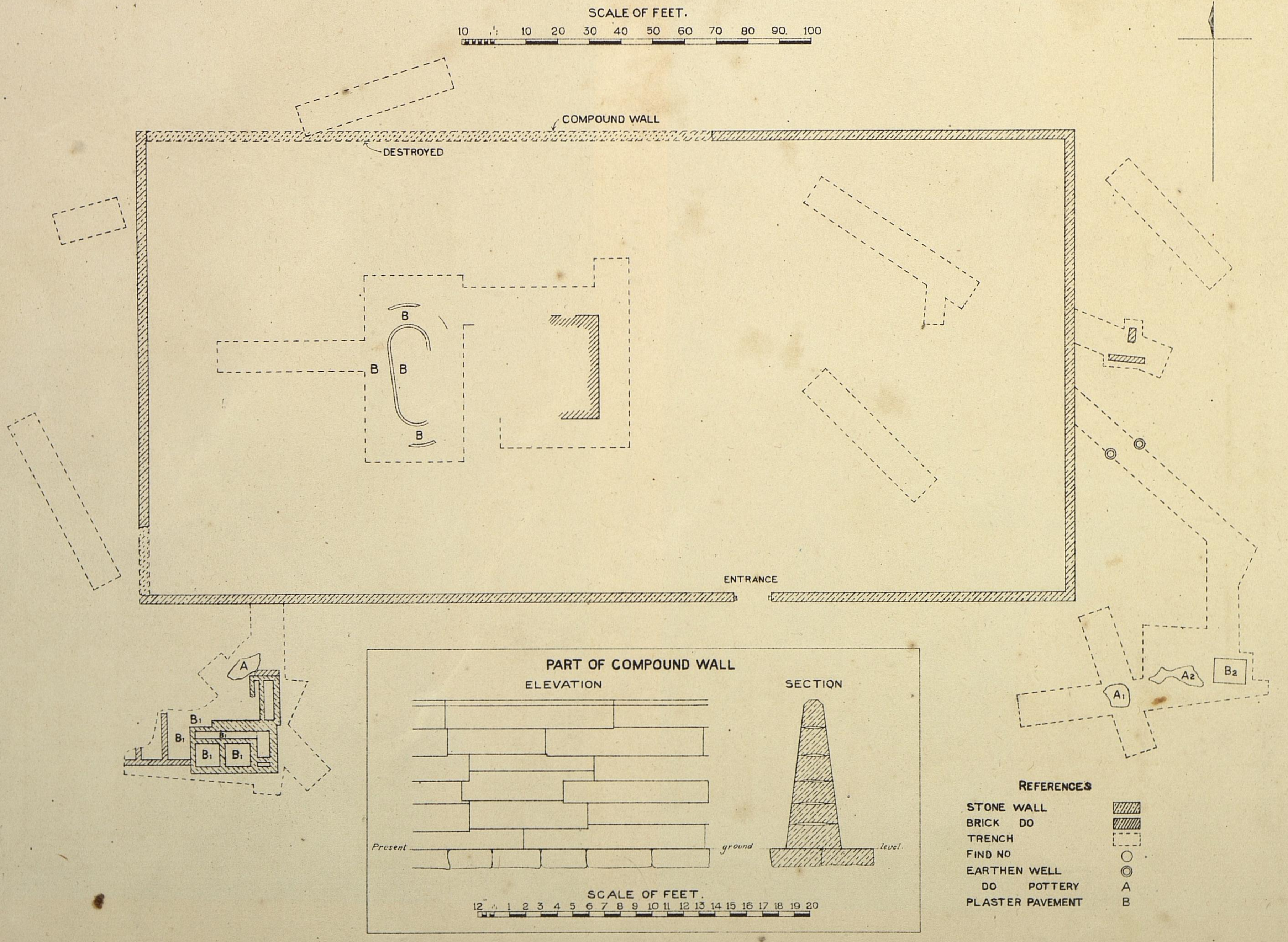
UBH-DIVAL AT NAGARI.

Plate XVII



EXCAVATION AT HATHIWADA NAGARI.

PLATE XVIII



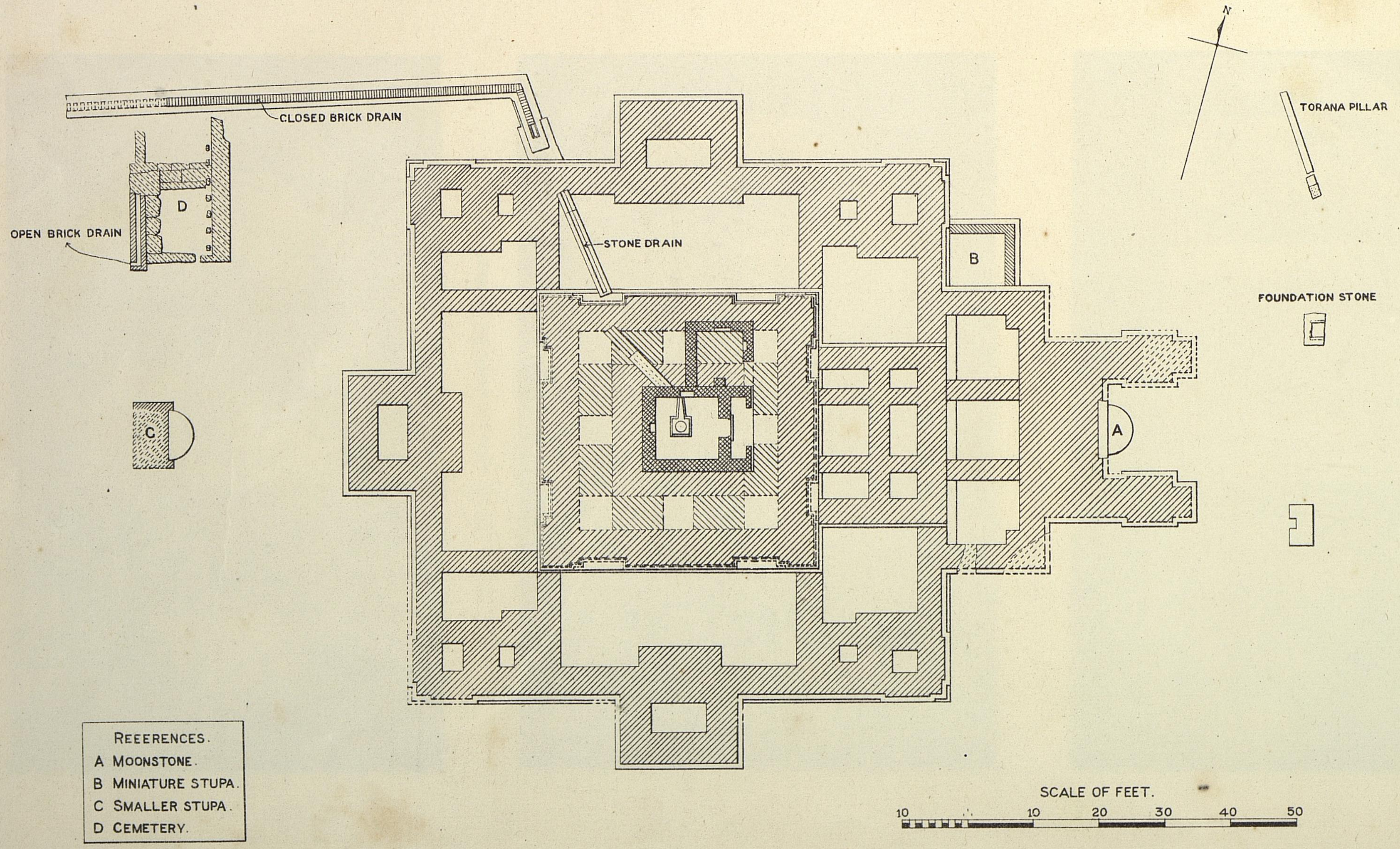
a. TEMPLE OF MAHĀDEVA, GENERAL VIEW AFTER EXCAVATION.

b. VIEW OF PLATFORM MOULDINGS.

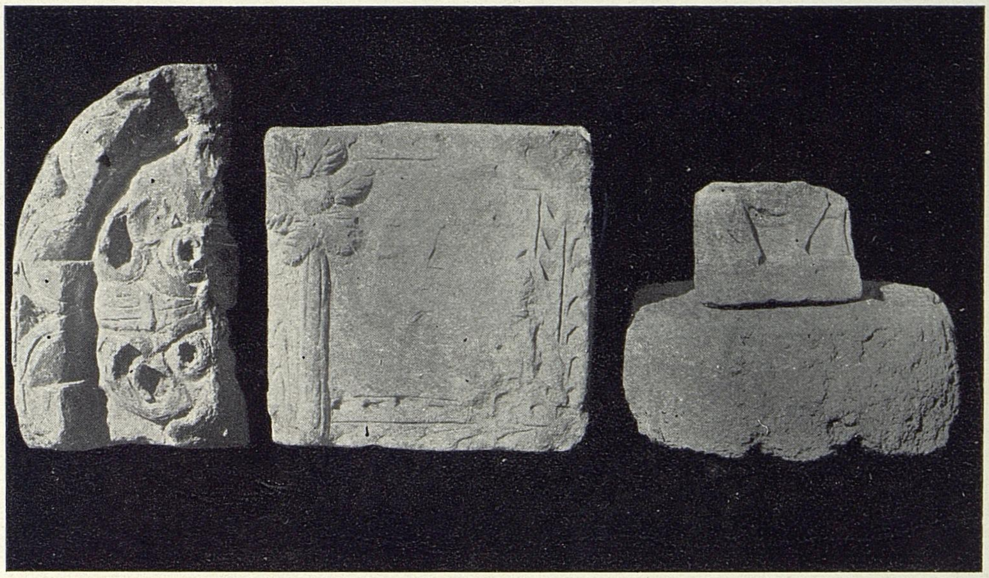
Photo.-engraved & printed at the Offices of the Survey of India, Calcutta, 1919.

Plate XX

EXCAVATION AT
MAHADEVA TEMPLE MOUND AT NAGARI.



EXCAVATIONS AT NAGARI.

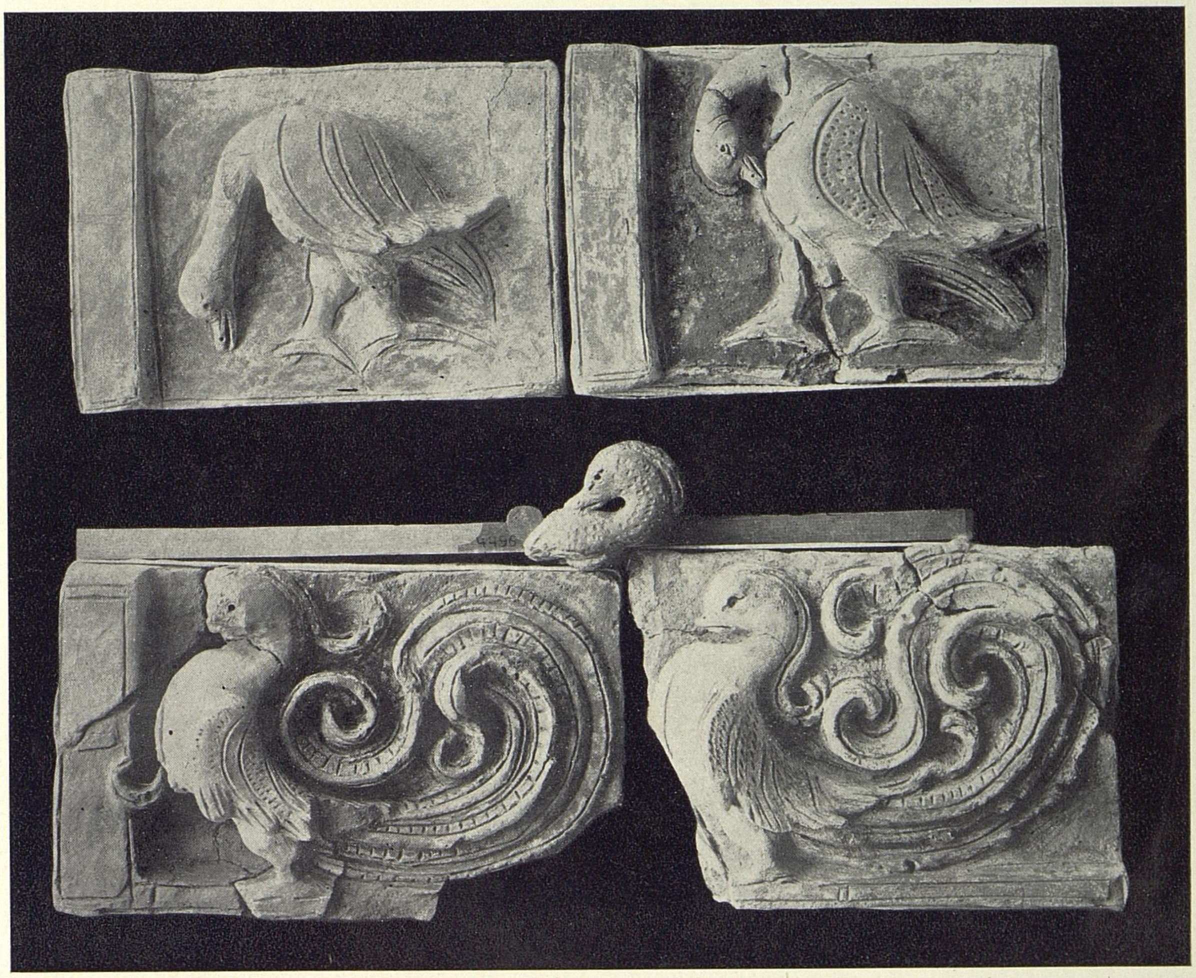


(a) Ornamental bricks found in village.

(b) Bricks ornamented with human heads.

(c) Bricks ornamented with human heads.

Photo.-engraved & printed at the Offices of the Survey of India, Calcutta, 1919.



(a) BRICKS ORNAMENTED WITH BIRDS.

(b) BRICKS ORNAMENTED WITH LOTUS FLOWERS.

Photo.-engraved & printed at the Offices of the Survey of India, Calcutta, 1919.

RESTORATION
OF
TORANA
EXCAVATED
AT
NAGARI

EXCAVATIONS AT NAGARI.

TERRACOTTAS.